The Christian Statesman

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The Outlook

Woman Suffrage

President Wilson announced himself in favor of woman suffrage, and this movement which has been making progress for some time will be benefitted by the President's announcement. There is no good reason why woman should not be given the right to cast the ballot. There may be some offices which she should not occupy, but she has as clear a right to a voice in the government as has the man. It has been grossly unfair that she has been put in the same class, as far as voting is concerned, with the minor, the feeble-minded, and the criminal. If she has the right to hold property, a voice in the disposition of her children, and is called upon to bear her share of taxation, she surely has a right to be consulted in the management of the government. She occupies a higher moral position than does the man, and her advent into political life will increase the chances for success on all moral political issues. The saloonkeepers do not want woman suffrage.

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Prayer in the Cabinet

The American people have not doubted that President Wilson is a man of prayer, and they have also felt sure that he has with special earnestness gone to the throne of grace for guidance in connection with the present international complications; but the interesting and encouraging report comes through the press, and to the press somewhat indirectly, that not long since the President opened a cabinet meeting with prayer. His face wore a solemn look as he entered the meeting, and he remarked to his councillors: "I do not know whether you men believe in prayer or not. I do. Let us pray and ask the help of God." Then the President of our country knelt, and the members of the cabinet did the same, and the President offered prayer. Our Chief Magistrate in thus honoring God has honored himself and has increased the feeling of security in the hearts of the people. We have the right to trust God more because our President is a praying man. We can trust our chief ruler more for the same reason.

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Christ in the Thanksgiving Proclamation

At a meeting of the Lawrenceville Ministerial Union, in the Pittsburgh district, a resolution was unanimously adopted at a recent meeting, according to the Chronicle-Telegraph, providing that unless President Wilson used the word "Christ" in his Thanksgiving proclamation, it will not be read at the Thanksgiving services of their churches. The resolution was presented by the Rev. T. B. Yeakley, of the Mount Zion Lutheran Church. It was said that not a President since Grover Cleveland has used the word "Christ" in such a proclamation. Possibly the action taken at the meeting was not so

militant in form as reported in the press; but it is encouraging to hear of this ministerial association maintaining the honor of Christ in connection with such a significant moral deliverance in the civil sphere as a Thanksgiving proclamation. Jesus Christ is the distinctly appointed Governor among the nations. It is he who has made our nation great. It is under his wise and beneficent providence that we enjoy our seed-time and harvest. He is the only way of access to God. We are plainly told to give thanks unto God through him. Moreover, he that honoreth not the Son honoreth not the Father who hath sent him. To presume to thank God in any other way than through the Son is to dishonor instead of honor him whose great goodness we desire to recognize in a Thanksgiving proclamation. The omission of the name of Christ from such proclamations has not been accidental. In one of his proclamations President Cleveland did expressly recognize Jesus Christ, though he did not directly use his name; but no other President since has had the vision or courage to follow his example. The date, "In the year of our Lord," is no such proper recognition. It is true that there are some among our American people who do not believe in him; but they are not numerous, they do not represent the nation at large, and they have no right to keep the nation silent on such a matter as this. A nation has rights and duties as clearly as the individual has. Moreover, the claims of objectors do not outweigh the rights of him who is the Prince of the kings of the earth. If our Christian leaders would more often stand up for the rights of Jesus and the nation, these rights would be more fully recognized, and we as a people could with more consistency and faith appeal to him for national preservation and guidance.

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President Hinitt on Education

That the moral and religious element in education is one of the prominent themes in the public mind was illustrated by the fact that on the same day recently in the city of Pittsburgh both the Ministerial Union and the Presbyterian Union, the latter a social organization, devoted considerable attention to this topic. At the annual meeting of the latter association Dr. F. W. Hinitt, President of Washington and Jefferson College, made the address, and with rare clearness and force presented the necessary connection between education and religion. He said that general education was a result of the Lutheran reformation; that in our country the ideal is a democracy, not an autocracy; that democracy is in harmony with the Word of God; and that we should guard our democracy lest it perish from among us. Dr. Hinitt defined education as being at home in the world. This includes ability to make one's way financially, to project one's self successfully into the world's business, and not to be a parasite. But this ability alone would constitute a meagre education. Another essential step is to be at home with the best mental development of the past. The man who knows nothing of books cannot be called truly educated; and yet this is not sufficient. A man must be in adjustment with moral standards. It is useless to endeavor to divorce religion from education. Education cannot be complete without religion. Our jails are occupied with men who have

failed to make this moral adjustment. Also it is necessary that our young people shall be not merely surrounded with written precepts, but shall have a passion for that which is good, and this can be awakened in them only by pointing them to the great leader of men, Jesus Christ. Altogether Dr. Hinitt's address was frank, cogent, timely, and inspiring; and will help clear the atmosphere on this important phase of thought. One of the morning papers thus quoted from his address:

In the present war we have a mighty example of the possibilities of education. The German nation, in pressing forward in its mighty ideals, is a great people solidified because of education. In Europe they are determined to erect an autocracy of education; here we are erecting a democracy of education. There is danger that our system will perish from the earth.

The development of democracy is to come through the development of the Christian religion and education. It is a necessary relation, not a contingent relation. Neither the civilization of our land or the Kingdom of God can be accomplished if separated or divorced. Education should make a man or woman at home in the world not only in the animal existence but in the spiritual.

Education is a failure if it does not make a moral adjustment. Life means more than doing and thinking; it is not complete until we have grappled with the great principles of an eternal morality. Our schools are technically efficient but there is a woeful lack of a determined, consecrated moral training.

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National Awakening

In a thoughtful and discriminating editorial, which deals with fundamental principles as well as present international needs, the United Presbyterian of Pittsburgh in a recent issue discusses "A Revival of National Religion." It asserts that there has been an increasing disposition to recognize the reasonableness of the principle of the moral personality of a nation. The press of the country has consciously or unconsciously acknowledged this truth in urging that violations of treaties, the infringing of the rights of lesser and weaker nations, will inevitably bring judgment home upon the state that has thus failed to keep faith with its neighbors. If these assumptions are proper and true, a nation ought, in the judgment of the editor, to get right with God. It should have a religious life and relationship of its own. Reference is made to the important fact that some at least of the nations that are being desolated by war are having a revival of national religion. The writer closes with these words:

It has been our boast in the United States of America that ours is a Christian nation, but we are persuaded that there was never an hour when national repentance and confession of sin were more needed than just now. Largely we have been worshipers of material success. There has been a disposition to treat the Word of God with scant courtesy in our public schools and our State institutions of learning. The serious thoughtfulness and religious faith which were called out by our Civil War have in too large a measure been forgotten. We wish that America could see a revival of national religion. We wish that the thought of this nation might be sobered and made less selfish and more godly. To this end the Church needs to emphasize the bearing of Christianity upon national life and national activities. May there be searchings of heart and true repentance and a disposition to bow the knee before Jesus Christ before our nation is scourged into reverence and faith by some great war or other like calamity.

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Southern Presbyterian on Mormonism

The following plain and vigorous article on Mormonism is from The Presbyterian of Richmond, Virginia, and illustrates how forcefully the whole religious press of the country might take part in the crusade against this great and growing evil in our midst. Our people in general are not at all aware of the aims and activity of this insidious organization; and if more of our editors would speak out with the same detail and earnestness as the editor of the Presbyterian here does, the public would sooner realize the critical situation that exists and take the radical steps that are necessary to meet it. The editor says:

Mormonism is one of the great evils threatening this country. It seems strange that so few seem to realize its true character. The Roman Catholic Church is more widespread in its baneful influence, but it is not in reality as dangerous as the Mormon Church. This Church still teaches, and many of its leading men practice, polygamy, notwithstanding its many assertions to the contrary. It sets itself up as a temporal kingdom, and its members recognize no other civil authority as binding upon them. The Mormon Church practically controls the electorate in eleven States, and is quietly extending its influence in other States. It is the most perfectly organized institution in this country. Its members render implicit obedience to those in authority, and the Church is the keeper of every man's conscience. No corporation in the country is as strong financially as this Church, and it is engaged in all kinds of business, even to owning and operating a great railroad. No organization is more aggressive. It sends its missionaries, two and two, all over this country and over Europe, teaching their doctrines and winning recruits, who are carried to the States in which they are needed. Every man in the Church is subject to the call for missionary work and must render at least two years' service, and that at his own charges. Many pledges have been made to the United States government in regard to the giving up of polygamy and the observance of law in other respects. But these promises have amounted to nothing. It is time the Christian people of the country were awaking to the extent and character of this danger.

World Alliance and Peace

The World Alliance of Churches for Promoting International Friendship has published a brief, but thoughtful, comprehensive, and timely statement concerning the Christian attitude on the war and international relationships after the war. This Alliance is the outgrowth of the Peace Conference which met in Constance last year on the day that the war began in Europe. Three sessions were held, but the outbreak of the war compelled the Conference to adjourn to complete its sessions in London. At the London meeting the above Alliance was formed. One of the statements as generally expressing the objects of the Alliance was: "To take all such steps as may be necessary to bring before those who guide religious life the paramount duty of teaching that the moral standard which governs the consciences of Christian men should regulate the actions of nations, and that international relations and disputes should be adjusted by peaceful methods and in accordance with the dictates of justice and equity."

The statement first mentioned in the foregoing paragraph, and sent out under date of September, 1915, asserts that at the conclusion of the

war there will rest upon the nations of the world a graver responsibility than has ever before fallen upon mankind collectively; that a great problem will face the Christian Churches and their leaders; that the matter of settlement of issues at the close of the war can be discussed apart from any controversial questions as to the causes or the immediate outcome of the war; that Christian action during the war will in considerable measure determine the influence of Christians in the settlement of issues at the conclusion of the war; that Christ's principles are applicable to nations; that a spirit of justice and fellowship must prevail in the settlement after the war; that in the treaty of 1914 Great Britain and the United States covenanted with each other that all questions not susceptible of judicial settlement shall be laid before a permanent council of inquiry which shall investigate and report upon them, and if possible adjust them before either party may embark on warlike measures; that these principles of the Anglo-American treaty should be extended among other nations of the earth; that here, then, is a goal towards which the Christian Church may try to lead mankind; and that it rests with the statesmen and the peoples of Europe and America in particular to erect a system of international life founded on charity as revealed to the human race by the teaching of Jesus Christ. We quote one specially significant paragraph in full:

In formulating the principles on which to base new international relationships, the first which must be insisted upon is that Christ's principles should rule States equally with individuals. Not a few writers have held that considerations for the welfare of the State will justify an action on the part of a ruler which in his personal capacity would not be permissible. Such a view is inconsistent with the Christian conception of moral duty. That which is wrong in a man is not less wrong merely because as a ruler he deems it to be to the advantage of his State. The contrary doctrine has already brought untold cruelty and injustice to thousands of innocent men and women. Its maintenance makes it impossible for any community to rely upon anything else than armed force. The eternal principles of right and wrong must govern the actions of States as well as of individuals, and it is the duty of Christian men to discover a means whereby these principles can be enforced so far as human imperfection allows.

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Growth of Christian Civil Sentiment

No more significant illustration in recent fugitive literature can be found than the above quoted paragraph of the growing conception of the necessary application of scriptural principles in the sphere of national life. There has been so much emphasis of the individual in the moral sphere that the relation of the Word of God to men in their collective capacity has in some degree been overlooked; and even the development of Christian sociological thought and work has not led fully to the conception of the Bible's relation to the political realm. On this account such a statement as the foregoing one of the Alliance is specially significant. Christ's principles must rule in the state, if the state is to prosper and fulfill its mission. The eternal principles of right and wrong must find their application in the civil sphere. No lower standard must prevail for the government than for the individual. If the present terrible conflict but serves to bring this great truth clearly before the world, it will not have taken

place in vain. It would have been helpful if such a prominent and representative announcement as that of the Alliance had contained a fuller reference to the great facts of the distinct responsibility of the nation as a moral personality, of Jesus Christ as King of nations, and of the numerous and plain Biblical injunctions addressed directly to nations; but the leaflet was necessarily brief, and the principles stated and the course suggested will naturally lead more fully into this important department of Christian thought.

It is plainly true, as suggested by the Alliance, that the Church has grave responsibility in connection with this great crisis in the history of the world. She is the great teacher in the moral sphere. Upon her leaders rests in no inconsiderable degree the task of bringing the nations of the world to the acceptance of a moral basis for international action; all this calls for prayerful, wise, and extensive effort on the part of the leaders of the church. But the nation also has its work to do in such international moral changes, and the individual not only as a part of the church but as a citizen is called upon to secure as far as he can the application of Christian principles of Christ in civil life; and he should endeavor to co-operate, on a Christian basis, with all civil movements that aim at the Christianization of the state.

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How Teach Morality?

A correspondent in a recent number of The Presbyterian of Philadelphia says that he heartily approves of an editorial of two weeks before in which the editor had said of colleges, perhaps not including State institutions, that they must recognize the Godhead and Kingship of Jesus Christ; that the faculty must be Christian; and the atmosphere must be Christian. Then the correspondent proceeds to ask if the same does not apply to the schools for primary instruction; if it is not even more important in the formative years of childhood to have a system entirely Christian; and he asks for enlightenment from the editor on this important matter. In the editor's reply he says that many thoughtful people realize the significance of this matter; that an effort is being made to reinstate the Word of God in our schools; and that there is a way being sought by which the respective churches may have opportunity through the week in connection with the schools of teaching their own children the facts of the Christian religion. Should this fail, the editor thinks that the Church may eventually be compelled to return to the parochial school. The state has captured the primary and secondary schools with the result that they have been secularized, and they are becoming more so. The result upon character is very vicious, and the consequence is a decay in all life. The Church cannot longer acquiesce, but must arouse to her duty whatever method is employed.

The interest shown by both editor and correspondent in this important topic is encouraging, and is only part of the discussion which is prevailing more or less widely on this subject in the press at the present time. Such a program as the one above suggested is not a clear one for action. No discrimination is drawn between the work of the church and that of the state, and that is quite essential in this discussion. At the risk of repeating what has so

often been presented in these columns we venture to call attention to the following particulars:

1. The church is and will continue to be the great teaching organization in the moral sphere. She is the human interpreter of God's Word and man's duty. The major part of all the moral instruction that old and young will receive will come through the Church as the great instrumentality for such work; and the Church in the present hour is not measuring up to the need, and to her opportunity and equipment.

2. The state is the proper institution to furnish a general education for the youth of the land. The state alone has the authority, the power, and the resources for such work. It alone can reach all the children of school age, and provide them with buildings, books, and teachers.

3. Education must include morality. To teach the brain and hand to make a living, and to familiarize the mind with literature, are not all of education. If character is not produced, the result is partial and fundamentally defective. It is impossible properly to divorce religion and education.

4. The state can with entire consistency provide the moral element in education, for the state is itself a moral being. It must have a religion of its own. It must be Christian, or pagan, or infidel. It should be Christian. It should aim to impart some of that Christianity to those who will be its future citizens. If it educates them, it must educate them in morality. The duty of the state to punish crime implies the previous duty to furnish its future citizens the moral element in education. If it punishes for the violation of the ten commandments, it should first teach the same commandments, in its school rooms. There is no need whatever for the state to secularize its education in order to be consistent. It is inconsistent, on the other hand, for the moral being, the state, to give a merely secular education.

5. The Bible is the only true standard in the moral sphere. There is no other. The will of the school board, or of the teacher, or of the state, cannot be such standard. Therefore the Word of God should be used in the school room, and whatever directions may be given the teacher as to outlines to be followed, the Bible as a whole should be employed in the school as the ultimate basis of authority in moral training.

6. No sectarian training should be permitted, whether it be Catholic or Presbyterian. The moral training should not be denominational. The schools are not church schools, nor are they for the church. They are for the state and the whole people.

7. Those parents who oppose the reading of the Word of Life to their children should have the privilege of keeping them out during the time the Bible is read; but should never, because of their objections, be permitted to banish the Bible wholly from the school room and thus deprive all the pupils of such moral training.

8. Instruction by duly appointed church teachers in connection with the school will do much good, no doubt. Let this be fully admitted. But such efforts to provide moral training lack unity, authority, definiteness, and extensiveness. They will not reach all the children; and will fail to reach the ones who need it most. Such efforts may confuse the ecclesiastical and civil;

and if carried on alone, imply the inability of the state to provide moral instruction.

9. The Bible is used very extensively in our public schools at the present time. In eleven States and the District of Columbia, as recently stated in this journal, the law is favorable to the use of the Bible. In eleven more States the courts or State Superintendents have decided in favor of the use of the Bible in the school room. In two States, Illinois and Wisconsin, the Supreme Courts have decided against the Bible; and in eight States altogether there are opinions against it by the Supreme Court, the Attorney General, or the State Superintendent. In a number of States there are neither laws nor opinions one way or the other. While it would be hard to assert just how fully the Bible is read throughout the country at large, it is evident that it has a very prominent place in the schools of our land; and it should be the earnest effort of every patriot and every friend of our youth to protect the use of it where it is read, and to secure the reading of it where it is not.

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Miss Edith Cavell

While, in view of the present tense international situation, great care and patience should be employed in the formation of opinion and the expression of judgment concerning public events, it seems necessary, nevertheless, for the Christian press of our country to voice its plain and indignant disapproval before the world of the recent execution of Miss Edith Cavell, at Brussels, Belgium. Miss Cavell was an English woman and head of a training school in Brussels. She was tried for having aided English and French soldiers, as well as Belgian young men, to cross the frontier and go to England. She admitted by signing a statement before the trial and also by public acknowledgment in court that she was guilty of the charge, and that some of the men had thanked her in writing after arriving in England. The trial ended on October 8. Miss Cavell was sentenced at five o'clock on the afternoon of October 11, and was shot at two o'clock the next morning. She was guilty, and according to military law, was deserving of some punishment, but the punishment inflicted was inhuman and cruel, and has offended and shocked the judgment of the civilized world. Germany has pardoned other women condemned to death on similar grounds. England had recently sentenced the German wife of an English curate to merely six months' imprisonment as a spy in England.

Persistent and noble effort was made by American officials in behalf of Miss Cavell. Mr. Brand Whitlock, American Minister in Brussels, sent to Baron von der Lancken, the German Governor, on the night of October 11, a letter in which he used the following words:

Without going into the causes which led to such a severe sentence, and one which, if all the reports which have reached me are correct, is more severe in this case than in all others which have been tried by the same tribunal, I hope to be able to appeal to the sentiments of humanity and generosity of his excellency, the Governor General, on behalf of Miss Cavell, in order that the sentence of death which has been passed against her may be commuted and that this unhappy woman be not executed. Miss Cavell is the head nurse of a surgical institution of Brussels. She has spent her life in alleviating the sufferings of others and

at her school have been trained numerous nurses who, throughout the world, in Germany as in Belgium, have kept watch at the bedsides of patients. At the beginning of the war Miss Cavell gave her services to German soldiers as well as to others.

Mr. Gibson, secretary of the American Legation, and the Spanish minister sought out the Governor General late at night on October 11, and most earnestly pleaded for delay and clemency, but to no avail. Secretary Gibson's report of the interview is a remarkable document. The Baron said that the military governor was the supreme authority in matters of this kind. As indicated the execution took place. Other nations than Germany have made their mistakes in this war, and may have committed atrocities; but this action on the part of Germany will, like the destruction of the Lusitania, only serve to alienate the nation from human sympathy and from divine support. It would be encouraging if Emperor William in this hour would thoroughly disavow this course of action on the part of his military subordinates. No nation can afford to offend the conscience of the world.

Editorials

THE ROOT OF ALL EVIL

A certain New York pastor sent out a question to a number of prominent people inquiring their opinion as to what is the most popular sin. Judging from the answers received, which were read from his pulpit on a recent Sabbath evening, not many of those replying really understood the question. They seem to have understood it to refer to the most prevalent vice, or the root from which most of the prevalent forms of sin grow, or even the essence of all sin. The answer given by Fleming H. Revell however is so strikingly apt and accurate as an answer to the inquiry after the root of all forms of sin, that it may be worth while to comment upon it in these columns. The answer is, "Not dancing, not the theatre, not intemperance, not licentiousness, not avarice, but failure to recognize God." With this agree the Scriptures. It may be instructive and profitable to show to what extent the Word of God dwells on this fact.

Before entering upon an exhibition of the Scripture texts bearing on this matter it may be well to remove a wrong impression in the minds of many as to the meaning of the words of Paul in I Timothy 6:10, "The love of money is the root of all evil." The popular interpretation of these words is that the love of money is the root, fountain or source from which spring every and all sin. The Revised Version translates it thus: "The love of money is a root of all kinds of evil." This leaves room for the existence of other roots for the same evils. It is possible also that the Apostle was thinking only of the list of evils enumerated in the preceding part of the chapter such as envy, strife, railings, evil surmisings, and so forth. Certain it is that he never intended us to understand that every sin com-

mitted by men is the outgrowth of the love of money.

In showing from the Scriptures that failure to recognize God is the root from which all evil springs it will be profitable to show first of all that this is true of the individual. The first sin of which menton is made in the Bible, namely the sin of Adam and Eve in the Garden of Eden, was just this kind of a sin. They failed to recognize God practically, and gave heed to the tempter. That this is the root sin is implied in the fact that the First Commandment is a commandment touching this very point. "Thou shalt have no other gods before me." (Exodus 20:3). The Scriptures show very plainly that the various forms of vice result from a failure to recognize God and to give Him His place in our lives. "The transgression of the wicked saith within my heart, there is no fear of God before his eyes. For he flattereth himself in his own eyes, that his iniquity will not be found out and be hated." (Psalm 36:1, 2). "The wicked boasteth of his heart's desire, and the covetous renounceth, yea contemneth Jehovah. The wicked in the pride of his countenance, saith, He will not require it. All his thoughts are, there is no God. His ways are grievous at all times." (Psalm 10:3-5). The Fourteenth and the Fifty-third Psalms, which are almost identical, present the fool as saying in his heart that there is no God, and then proceed to set forth the wickedness of their lives. The warning repeated in a variety of forms in the epistle to the Hebrews is based upon this truth. "Take heed, brethren lest haply there shall be in any one of you an evil heart of unbelief in falling away from the living God." (Heb. 3:12). The same idea is embodied in the word "ungodly" occurring many times in both Old and New Testament as a descriptive title of the wicked, and in the word "godly" used as a descriptive title of the righteous.

This array of Biblical evidence could be greatly increased, but it seems unnecessary. We may fittingly close this part of the discussion with the words of Ecclesiastes 12:13: "This is the end of the matter; all that hath been heard: Fear God and keep his commandments: for this is the whole duty of man."

The statement that failure to recognize God is the root or fountain from which all sin proceeds is just as true of the nation as of the individual. Some of the most striking proofs will be submitted. "And the children of Israel did that which was evil in the sight of Jehovah, and forgot Jehovah their God, and served the Baalim and the Asheroth." (Judges 3:7). "Of the Rock that begat thee thou are unmindful, and hast forgotten God that gave thee birth. And Jehovah saw it, and abhorred them, because of the provocation of his sons and his daughters." (Deut. 32:18, 19). "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity." (Isaiah 1:2-4). "Thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength." (Isaiah 17:10). "They have perverted their way, they have forgotten Jehovah their God." (Jer. 3:21). "Therefore will I scatter

them. . . . This is thy lot, the portion measured unto thee from me, saith Jehovah; because thou hast forgotten me, and trusted in falsehood." (Jer. 13:25). "The wicked shall be turned into hell and all the nations that forget God." (Psalm 9:17).

These Biblical proofs could be added to almost indefinitely. The doctrine that failure to acknowledge God is the fruitful source of all sin underlies the whole Bible, the whole plan of salvation, the whole work of a Scriptural ministry, the whole purpose of the National Reform movement.

THE TWO-FOLD TASK OF THE REFORMER

"See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." (Jeremiah 1:10). These words are an essential part of the commission given the prophet Jeremiah. They present in clear terms a two-fold task which he was to undertake. Like all the other prophets Jeremiah was sent on a special mission to the nations. He was more than anything else a political prophet. Ministers of the gospel in New Testament times are sent on a similar mission and are given the same commission. This is so because the gospel of Jesus Christ is the gospel of the kingdom and the kingdom includes nations as well as individuals. It is a narrow, unwarranted view of the gospel that confines it to the saving of individual souls.

Taking these words addressed to Jeremiah as containing a message for Christian Reformers it may be profitable to inquire concerning the field of activity here pointed out. Evidently the field is national, political, including the various nations of the world. The commission calls first of all for a work of destruction. Four words are employed to present this fact. These words are, "pluck up," "break down," "destroy," "overthrow." The work of destruction is to be complete. Not much can be done by way of rearing the structure that God approves till the old building is completely destroyed. The reformer or political prophet must inquire diligently what it is that must be so completely taken out of the way. There are certain great public evils which will be thought of at once by the average reformer, such as the liquor traffic, the divorce evil, Sabbath breaking, and gambling. Not one of us entertains a doubt but that these are among the things that must be annihilated. But are we looking far enough when we have fixed upon these as the chief things to be destroyed? Is not such a view rather superficial? Is the kingdom of God established when these and kindred evils are taken away? Are we not healing the hurt of the nation slightly when nothing more than this is done? Is it possible to destroy these evils unless we go down deeper into the heart and life of the nation and root out the evil that is found there? From the facts presented in the foregoing article it is clear that these public evils do not constitute the chief sins of the nation. These are only symptoms of the moral depravity that is to be discovered in the very heart of the nation. The nation is not right with God. The greatest of all problems concerning the individual is his relation to God and his proper attitude toward Him. The greatest of all political problems is the real relation of nations to God and the method where-

by that relation is to be acknowledged. In former generations it was the general belief that there is a real, vital relation sustained by nations to the Divine Being and that in some way that relation should find expression in the government. In the old heathen world the king or emperor was viewed as a son of the gods and was esteemed a sort of a demigod. In the middle ages the Roman Catholic theory was developed. That theory is that the pope as the vicegerent of Jesus Christ has received two swords from Christ, the ecclesiastical and the civil. He retains the ecclesiastical sword but hands the civil sword to the king or the emperor who wields it in subordination to the pope. Kings and emperors did not accept this theory and so revived the old heathen notion in the form of the divine right of kings. They admitted that the pope received his authority direct from God, but they held that they also received theirs in the same direct manner. But many of the common people rejected both theories and developed the doctrine of the divine right of the people. In order to get as far away as possible from the theory of the divine right of the pope which led to a union of church and state with the pope supreme over both, and the theory of divine right of the king, which resulted in the union of church and state with the king supreme over both, the doctrine was advanced that there must be no sort of connection between the state and religion. This theory means the ignoring if not the denial of any sort of connection between civil society and God. In so far as men have struggled and still struggle against the tyranny resulting from false views of the relation of nations and governments to God we are with them. Such ecclesiastical establishments as have resulted from such false doctrines are among the things to be overthrown. The nations referred to in Jeremiah's commission were first of all the nations then existing in which the true God was not known and in which false gods were acknowledged. These false systems were to be annihilated. But all false systems are included. These more modern systems resulting in the union of church and state, no matter whether it is the ecclesiastical or the civil power that is supreme, must be plucked up, broken down, destroyed and overthrown. But the system that ignores God, that proceeds on the theory that there is no sort of connection between government and God, is just as false as those just mentioned and whose doom is pronounced. This Godless system of government must therefore be destroyed also. The failure of our nation to acknowledge the divine Ruler and His law is its chief crime. It is the fountain of all iniquity. It is the one great sin that ruins nations.

Two words are employed to present the constructive part of the reformer's work, namely, to build and to plant. The thing to be built is the nation and government which acknowledges God, His Son and His Law. The thing that distinguished Israel from all other nations was their acknowledgment of the Divine Ruler. This system, formally constituted at Mount Sinai when the covenant between God and Israel was established, was to be introduced into Canaan after the overthrow of the seven nations of that land. To this model all the prophets sought to bring back Israel when they wandered from the path of national righteousness. In

substance we have in Israel the model for the constitution of civil government today. True there were many things in that government that were purely local and temporal, but in the one matter of national and governmental relation to the Divine Ruler that nation stands as the model for all time. It was typical and prophetical of the kingdom of God on earth.

While it is well for reformers to aim heavy blows at the various forms of public evil which exist today, it is a fearful mistake to overlook the fundamental fault in our national system, which is national Godlessness. The system as we have it ignores the God of nations. It does not know the Lord of nations. It does not recognize the divine will as the standard for the settling of moral issues in the political realm. All these practical reforms should be advocated in such a way as to bring the nation to repentance for its sin against God, and not merely to bring about superficial changes for humanitarian reasons.

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PLATFORM OF THE RELIGIOUS LIBERTY ASSOCIATION

The Religious Liberty Association has issued the following Declaration of Principles, and published them in the magazine called "Liberty."

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.

2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.

3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.

4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.

5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.

6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.

7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.

8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.

9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.

10. We also believe in temperance, and regard the liquor traffic as a curse to society.

With some of the ideas embodied in this declaration we are in hearty accord. For example, we believe that civil government is a divine institution. We are opposed to the union of church and state. We advocate the religious

rights of men with respect to the matter of worship. We oppose all legislation that would tend to force upon any one a religious creed or form of worship.

We also hold that there is no danger of any such invasion of the religious liberty of the American people as the promulgators of this Declaration seem to fear. The truth is that just five of the above propositions can be accepted without qualification while in the other five there lurks a danger to the liberties of the great body of our citizens and to the nation itself. The five that covertly inculcate false notions are the third, fourth, sixth, seventh and eighth. Our first objection therefore to the Declaration is its failure to make clear distinctions. It lacks definiteness. It is misleading. It indulges in general statements which are calculated to catch the popular mind and elicit popular applause. But when we inquire closely as to their meaning we find that they are impregnated with poison. Take by way of illustration the third of these propositions. It is true that love cannot be enforced. No one thinks that it can. But the opposite of love is quite prevalent and breaks out in crime. All such open violation of the law of love can be punished and must be punished if the rights of the people are to be protected. The fourth proposition is also vague and indefinite. It declares that "civil government is divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things." But what may be included in natural rights and civil things? Is not our right to a day of rest once a week a natural right? Then should we not be protected in the right to worship in quietness? Is not the Sabbath a "civil thing" in so far as it calls for cessation from labor one day in seven? And yet all legislation for the preservation of the Sabbath is bitterly opposed by the Religious Liberty Association. In fact such legislation as this is what is principally aimed at in the sixth, seventh and eighth propositions. This will not be apparent to many when their attention is first directed to this seemingly well-meaning series of propositions. Many will be taken off their guard and led to endorse what they do not understand. Many also may be persuaded that to be in harmony with the American principle of religious liberty they must accept the above Declaration which is in reality subversive of liberty.

Our second objection to this Declaration is its unwarranted assumptions. It assumes that the religious liberty of the American people is actually endangered by what it is pleased to call religious legislation. By the term religious legislation the Religious Liberty Association means all legislation for the protection of the Sabbath as a day of rest and all laws for the protection of Christian political usages. In fact they direct their energies principally against our Sabbath laws. Any one at all acquainted with these laws knows that they are woefully defective as they now exist. There is scarcely a State in which they have not been weakened within recent years. At almost every meeting of some of our State legislatures Christian citizens must be one guard from the opening to the close lest further successful assaults are made on these laws. The liberties of millions of American citizens are invaded by the encroachments made upon the day of rest by the various forms of secular activity on the Lord's day. Irreligious

rather than religious legislation is threatening our liberty.

Another assumption is that all legislation touching any question that has a religious aspect is of the nature of the union of church and state. This is based upon another false assumption, namely, that religion is wholly individual or ecclesiastical, and has no national aspect whatever. Legislation touching the faith and worship of the individual would be an invasion of religious liberty. It would be of the nature of union of church and state. But there are principles of national religion. One of these is even vaguely hinted at in the fourth of the above-quoted principles. Civil government is there said to be divinely ordained. If that is so it sustains direct relations to God. It must be subject to His moral government. It must be under moral law. It follows therefore that it has to do with certain moral questions and must legislate upon them. Such legislation is not at all of the nature of union of church and state. It would be necessary even if there were no such thing as a church. Our danger does not arise from the quarter to which the Religious Liberty Association is looking, but from the opposite quarter. We are threatened with such a close alliance with atheism and the state that our government is having a hard time to keep its balance.

Our third objection to this Declaration is its arrogancy. Its promulgators set forth the idea that our liberties are in danger and present themselves as the agency by which they are to be guarded. At least they seem to hold that the method by which they are to be guarded is indicated by their secular programme. The Religious Liberty Association is forming organizations in various parts of the country for the express purpose of promulgating the set of principles given above. There are no less than ten associations within the boundaries of the United States, each of them embracing a number of States. The object seems to be to affiliate all the forty-eight States of the union in these organizations. Because of these organizations the reformers who strive for the maintenance of Christian features in our American life find themselves opposed by an organized force in every State in the union.

Our fourth objection to this Declaration is its false theory as to the meaning of religious liberty. We are all agreed that civil government may not interfere with the faith and manner of worship of any individual so long as he does no violence to the liberty of others and does not claim the right to practice immorality under the cloak of religious liberty. But the promulgators of this Declaration hold that to safeguard the religious liberty of all individuals the state itself must abandon all religious customs and abolish all laws based upon the principles of the Christian religion. In other words the state must become wholly secular in order that the liberty of all classes of citizens may be protected. This is a dangerous heresy. The liberty of the Jews is not invaded if the state observes certain Christian customs and usages. No right of the Seventh-Day Adventists is invaded if the first day of the week is designated as the weekly rest day. No right of any non-Christian is circumscribed if the state should acknowledge Jesus Christ as the Ruler of nations. The state itself has some rights. It has even religious rights because it sustains relations to God and

His law. It is absurd for a certain class of citizens whose rights are already safeguarded, whose theories never yet founded a state, and whose political science would prove the ruin of nations to claim that their unbelief in the Christian principles of civil government gives them the over-mastering right to demand the complete secularizing of the state so as to harmonize it with their Godless theory of civil government.

Our final objection to this Declaration is its inconsistencies. It professes belief in the Bible, and yet it is opposed to the putting into practice of the political principles of the Bible. It professes belief in the doctrine that civil government is divinely ordained, and yet its promulgators are opposed to any recognition of that truth by the government itself. They are also opposed to the government acting up to that doctrine. It declares that civil government is ordained to protect men in the enjoyment of their natural rights, and yet it opposes all laws designed to protect them in their natural right to a weekly rest day. It declares in favor of the right of all to worship according to the dictates of conscience, and yet it opposes all legislation designed to safeguard that right in so far as the day of worship is concerned. Multitudes have no opportunity to worship in public assemblies because this right is not legally protected. It professes belief in temperance and denounces the liquor traffic as a curse to society, whereas complete liberty along the line of the Declaration would require permission to all to do as they please in this regard. There are those who plead for the liberty to manufacture, sell and drink liquor in the name of religion. Truly the legs of the lame are not equal. The secular leg in this religious liberty programme is much longer than the religious leg. It presents a sorry spectacle as it parades before the eyes of the American people claiming their support as the true exponent of liberty. It aims to destroy liberty in the name of liberty. "O liberty, what crimes are committed in thy name."

RELIGION IN THE PUBLIC SCHOOLS

The New York American of recent date contains the following.

"The Brooklyn rabbi who has written to the board of education to protest against the feature of the Wirt system which sets aside part of the time of children in the public schools for religious instruction, each according to his own faith, is perfectly right. He complains very justly that the plan compels the segregation of the children into denominational divisions, which are quite apt to develop into hostile camps. Religious instruction has never been part of the public school curriculum and never should be. There is good in the Wirt system, as there is good in the Gary plan, but there is no need to incorporate with that good so un-American a proposition as this."

Two things in this extract demand attention. The first is the attitude of the Jewish Rabbi toward that plan for giving religious instruction which provides for the dividing of the pupils into classes according to the faith of their parents and calling in the teachers of the different creeds and turning the pupils over to them for religious instruction during a portion of the time alloted for school work. The objection of the Rabbi that it divides the pupils

into denominational and it may be into hostile camps is well taken. This objection has often been urged in these columns. Some measure of religious unity is absolutely necessary not only for the wellbeing but for the very existence of the nation. Religion is the mightiest of all forces for the maintenance of national life.

The statement made by the editor of the American, that "religious instruction has never been part of the public school curriculum and never should be," needs qualification. In the infancy of our public school system religion occupied quite a prominent place in the curriculum. Broad assertions of the kind here quoted are very common in our day and those who make them do not seem to think that proof is necessary. They assume that everybody will accept them without question. Instead of indulging in such unwarranted statements it would serve a far better purpose if those who feel called to discuss the question at all would do a little thinking and institute a serious inquiry into the nation's need of religion for its own welfare and devise some practical programme for providing such religious instruction as may be necessary to give stability to civil government. A few suggestions as to the lines that might be followed are here offered.

It would be of great advantage to the whole country if the public press would consider the practical political value of religion. It seems to be the testimony of all well informed people that no state has ever yet arisen composed of unbelievers, and that religion has always been the chief organizing and unifying national force. It is no less the belief of the thoughtful that without religion it is impossible for a government to endure. Without the idea of God back of the government it is impossible to maintain governmental authority.

It is the belief furthermore of the well informed that civil government itself is a religious institution. This does not mean that it is an institution of the church or that it sustains any relation to the church. It means that irrespective of all church organizations the state has a religious character of its own. It sustains relations to God and His moral government. As shown in other columns of this issue of the Christian Statesman the relation of nations to God has been the greatest problem in political science in all past generations. The proposed solution offered today that we abandon the idea of the supernatural in this department of life will not work for the tranquility of the nation. The relation to God exists and it is no more possible for nations to ignore it and live than it is for individual men to ignore their relation to God and live. God is the God of nations and Jesus Christ is their Ruler, and the divine will is the standard for the decision of moral issues in the political realm. It is necessary that civil governments adjust themselves to these facts.

How then is the nation to make sure of having its future citizens properly instructed religiously? Nations perish if they are Godless. This becomes therefore a matter of self-preservation. Surely a nation has the right to provide for its own safety. In these times of war such as the world has never known before much is said about making provision for the public safety by providing an adequate army and navy. Within proper bounds these

suggestions are wise. But there is even more need of making provision for national safety by seeing to the religious training of the people. "Wisdom is better than weapons of war."

There are three divine institutions authorized to teach, and each of them must teach religion. First of all there is the family where the children get their first lessons. The home should be safeguarded by the state so that the best possible opportunity will be given for the home training of the children. Second, there is the church which also has a weighty responsibility to the youth. But no compulsion can be employed to bring young people under the influence of the church. To do so would be considered an invasion of the liberty of which we boast. But surely the state should protect the church in its right to the one day in the week when religious teaching is given. Third, there is the state which has also a weighty responsibility. It must make some provision for religious training in so far as it is necessary for good citizenship, or form an alliance with the church so as to make such instruction sure. Which shall it be? Surely the state will not shirk its own responsibility.

Special Articles

A REMARKABLE PAMPHLET

By Thomas H. Acheson, Ph.D.

Some time since the Rev. A. P. Hutchison, Editor of the "Clean Commonwealth" of Butler, Pa., issued a small publication entitled "The Event on which the Great Civil War Hinged; or, An Unwritten Chapter Relating to Abraham Lincoln and Jesus Christ." It is to be regretted sincerely that this pamphlet did not receive earlier notice in these columns because of its merits, and because of its strong and courageous recognition and presentation of the principles of national righteousness for which this journal stands. Mr. Hutchison is a firm believer in the Kingship of Jesus over the nations of the earth, and does not hesitate to say so. He is clearly right in attributing great national significance to the Xenia Convention of 1863, and to the Senate resolution and the President's fast proclamation of the same year. It cannot reasonably be doubted that this was the turning point of the war.

Near the beginning of his treatise the writer says:

Our object in writing this little manual is to show that the tide in our Great Civil War hinged, not on the Emancipation Proclamation, not on the death of General Jackson, not on the Battle of Gettysburg, but upon an appeal for succor which was made to Almighty God through Jesus Christ when the nation was ready to perish; an appeal in which the Senate and Abraham Lincoln and the loyal people of the North united. We do not hesitate to say, that upon that National Confession of Almighty God and of his Son, the Prince and Mediator, the very existence of our Republic in that dark hour was suspended. The Unwritten Chapter has to do with the National Confession of Christ the Mediator, made by a resolution of the United States Senate, on March 2nd, 1863; in which President Lincoln concurred in his fast day proclamation of

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March 30th; and in which the loyal people joined in celebrating a day of fasting and prayer on April 30. This unwritten chapter makes plain that there is a name which must be above every name.

The writer traces in the pamphlet the beginning of the war, the defeat at Bull Run, and the subsequent Union failures to achieve victory under McClelland, Pope, and Burnside. He shows that Mr. Lincoln was not aroused as to the moral necessity of abolishing slavery, and quotes his words from a telegram to Horace Greeley as late as August 22, 1862: "My paramount object is to save the Union, and not either to save or to destroy slavery. If I could save the Union without freeing any slaves, I would do it. And if I could do it by freeing some and leaving others alone, I would also do that." As a matter of fact the Emancipation Proclamation did not abolish slavery in some places; and the author asserts that the Proclamation did not put slavery in the catalogue of crimes, nor base its abolition on grounds of righteousness. Here the writer is wholly accurate, for the Proclamation of January 1, 1863, designates the President's course as "an act of justice," and invokes "the considerate judgment of mankind and the gracious favor of Almighty God."

The darkness deepened about the administration as the year 1862 drew near its close. The elections of that fall revealed a great deal of dissatisfaction with the President. New York defeated Governor Morgan and elected Seymour. New Jersey chose Parker over the patriotic Olden. Pennsylvania went Democratic. Ohio and Indiana did the same; and even Illinois went against her illustrious son. Adding to this turmoil came the intrigue of Napoleon III, who landed an army at Vera Cruz.

At this juncture in our nation's life two conventions, or conferences, small in number but great in principle and aim, met in our country; one at Xenia, Ohio, on February 3, 1863, and the other at Sparta, Ill., on February 6, of the same year. John Alexander, a layman brought forward a paper now historic in National Reform literature. One sentence of this paper is: "We regard the neglect of God and his law, by omitting all acknowledgment of of them in our Constitution as the crowning original sin of the nation, and slavery as one of its natural outgrowths." Not long after the remarkable Harlan resolution was adopted in the United States Senate. God's hand was leading. Lincoln's fast proclamation followed in answer to this resolution. In this proclamation he said:

And, insomuch as we know that by His divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our National reformation as a whole people?

He also said in the same state paper: "It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness."

The writer at one point thus sums up and interprets events:

Amid darkness as deep as ever brooded over a nation, John Alexander, Samuel Collins, H. H. George, and the Xenia convention, on February 3rd, '63, prayed and deliberated over a national recognition of Christ the King until deep midnight. On March 2nd the Senate adopted the

Harlan resolution. On March 30th Abraham Lincoln issued his proclamation of a fast. On April 30th the people held "solemn communion with the Lord of Hosts." On June 19th the President put his name to the bill which made an end of slavery. Then followed a little period of dense darkness. Of it Horace Greeley wrote, "The ten days which preceded the battle of Gettysburg were the darkest in our history." But it was the darkness before a wondrous dawn.

Now mark the swift turning of the tide. On Thursday the people fasted. That Saturday night Stonewall Jackson, worth more to Lee's army than a score of regiments, the man as Wendling viewed it on whom the whole war turned, was mortally wounded at Chancellorsville. Chancellorsville was less a disaster than a providence, because that battle prompted Lee's invasion of the North. Thus was it ordered that one of the most memorable battles for human freedom in all time should be fought on the soil of a loyal State; that her's should be the monumented field, the hallowed graves, the priceless memorials. In two brief months after the people's fast—in two brief weeks from the hour when the signature of Lincoln made an end of slavery—Gettysburg was fought and Vicksburg fell. The Mississippi was flowing "unfretted to the sea." With the loss of the fourth of his army, with a wagon train of wounded seventeen miles in length, Lee in a pitiless rain was retreating to the Potomac. As the great news flashed over the land the gloom lifted. The bells pealed. The cannon thundered. The glad banners waved. Amid the loyal rejoicing the intrigue of Napoleon ended. The danger of foreign intervention had vanished. And the hope of the Confederacy died. Napoleon had held back intervention until Maximillian could be crowned. The fall of Vicksburg and victory at Gettysburg seven days before the coronation ruined his program.

Lincoln, twelve days after Gettysburg and Vicksburg issued a Thanksgiving proclamation, and recognized God's answer to prayer. This is the hour, in the writer's opinion, when men should have risen and made the name of Jesus supreme, and have written it in our fundamental law. It was a great opportunity lost. He pays a high compliment to those who founded the National Reform Movement:

Who are these lone and scattered watchmen on the Mount of Vision? Who are the men who have a plan for the enthronement of the King? Who are the men who 50 years ago saw what, might have been? They are John Alexander, David McAllister, Samuel Collins, T. P. Stevenson, A. M. Milligan, J. H. McIlvaine, H. H. George, J. R. W. Sloane, and such as these. These are the men who had a plan for recognizing Jesus the Son of David as King of the Nation. They have left it as a heritage to their children. Their plan is to impress upon the Nation the fact that "All rule and all authority" has been committed to the Son of God, and that He must reign:—that we the people **"do ordain** and **establish"** and **"provide"** and **"secure,"** but subject to His supreme Authority—that His kingly rights and claims must be recognized in the fundamental law of our Republic; and that in the enactment and enforcement of laws, reverent regard must be had to His royal prerogative.

The pamphlet is one which should appeal very strongly to the student of scripture, of history, and of political philosophy. While some may not agree with the author in all of his conclusions, what he says presents much food for thought. His general interpretation of the history of the war cannot be doubted. His grasp of Christian civil principles is correct. He is a true National Reformer. His pamphlet deserves a wide reading.

Pittsburgh, Pa.

THE MORMON CHURCH AND THE WHISKEY TRAFFIC

By James S. Martin, M. A.

Broadly speaking the Mormon kingdom and the whiskey business of the United States are the two great evils which are the most indissolubly interlocked.

The Mormon kingdom has been the protector of and partner in the whiskey business from the day the Mormon kingdom was founded in Utah up until the present hour. Brigham Young, the first prophet of the Mormon institution after the settlement in Utah, established and conducted a distillery. And Joseph F. Smith, the last prophet of the Mormon kingdom, is a large stockholder in and the controlling autocrat of institutions which sell whiskey. In view of this fact it is somewhat startling to find in the "New Republic" of Westerville, Ohio, an editorial article stating that both the Mormon church and President Smith "have always taken high ground in respect to prohibition."

Instead of high ground, they have taken a high hand.

The "New Republic" is one of the glorious forces of the United States in the battle against the liquor traffic; and usually its acumen penetrates all the plots and masquerades of the enemy of God and man. But it has been deceived by the Mormon priests.

Sometime ago, the "New Republic" told of the prohibition fight in Utah and its failure through the veto of the prohibition bill by William Spry, Governor of Utah and a prominent priest in the Mormon church. Spry had associated the Prophet Smith in the responsibility for the veto.

Thereupon, Walter P. Monson, President of the Eastern States Mission of the Mormon Church, who is not unknown to the readers of the Christian Statesman for his many prevarications and evasions, wrote an ingenious letter to the "New Republic," upon the statements of which the "New Republic" seems to have withdrawn its charges or its insinuations against the Mormon church and the Prophet Smith as abettors of the whiskey traffic. The courtesy and the integrity of the "New Republic" have both been abused by the Mormon priest Monson.

Here is the plain story of the Mormon church and the whiskey traffic: The church has a pretended revelation from God forbidding the use of intoxicating liquors. That law is always quoted as a proof that it is obeyed. Unthinking people accept the text of the revelation and their own personal knowledge that many Mormons do not drink liquors, as final evidence of the Mormon prophet's frequent asservations that he and his church are opposed to whiskey. The Mormon church does oppose the use of liquor by the masses of its people; the Mormon church is for industry, thrift, and tithing by its members; and whiskey drinking would derogate from all three. But its revelation from God is construed only as an inhibition against whiskey drinking and not against whiskey making and whiskey selling.

Brigham Young established a distillery in Utah soon after the settlement there. The beverage known as "valley tan," traditionally declared to have been the worst whiskey made in the United States, was dispensed for many years through the agencies of the Mormon prophet. After the Zion's Mercantile Co-operative establishment was

inaugurated in Utah it took over, at Salt Lake, the city liquor business which had been formerly conducted by the municipality under the direction of the Mormon prophet. The Z. C. M. I. has for a sign The All-seeing Eye of God surrounded by the words "Holiness unto the Lord." The President of that Institution is the prophet of the Mormon church, Joseph F. Smith. At the April Conference of the Mormon Church in Salt Lake City in 1898, (according to the church's own official report) Joseph F. Smith, "Prophet of God," scolded those "pretendedly pious" Mormons who "were shocked and horrified" to find "liquid poison" sold under these auspices—for, as Smith argued, with characteristic greed, if the Mormon who wanted whiskey could not get it in the church store, "he would not patronize the Z. C. M. I. at all, but would go elsewhere to deal!"

The Mormon prophets have controlled the Utah legislature ever since Utah was Utah. They have controlled the government of nearly all the counties and nearly all the towns in Utah. There has never been a prohibitory law in Utah. Many of the high officials of the Mormon church have been direct dealers in whiskey, as they are now. Even where no local license was granted for the sale of whiskey, Mormon drug stores and Mormon moonshiners have supplied the local demand.

There has never been an hour since Utah was Utah when the Mormon prophets could not have had and could not have enforced prohibition. That the whiskey traffic, under the protection of the law and outside the law, still flourishes in Utah is the direct responsibility of the Mormon prophets. The present prophet, Joseph F. Smith, is the most atrocious offender; because he adds hypocrisy to his crime of partnership with whiskey. Just one evidence of his hypocritical method is all that is needed: About five years ago when the Mormon church contemplated the building of the magnificent Hotel Utah at Salt Lake, the details came up for final consideration in the Council of the prophet and his leading advisers. The plan as submitted included a saloon to be run in conjunction with the hotel. John R. Winder, a famous business man among the Mormons, was one of Joseph F. Smith's First Presidency. Winder objected to the saloon. He said it was not seemly that a hotel, controlled and known to be controlled by the Mormon church, should sell liquors. He said that travelers from all the world would come to this hotel and form a part of their judgment of the Mormon system by what they should see at the hotel itself. He urged that no saloon be permitted. The prophet Smith grew more and more rageful as Winder proceeded in his argument of objection. Before Winder could conclude his own remarks, Smith hammered on the Council table with his fist and said: "President Winder, I forbid you to speak of it as a saloon. It is to be a buffet. We can truthfully say we are not running a saloon in the Hotel Utah." And Joseph F. Smith, who controls the Hotel Utah, continues to run his saloon as a buffet and denies that he runs a saloon. If that sort of lying and hypocrisy is not enough to convince the "New Republic" that its half apology to the prophet Joseph F. Smith was undeserved, probably the "New Republic" can find sufficient additional evidence to be convincing.

The recent record of the Mormon prophet on prohibition is what might be expected from the hypocrisy already noted. Several years ago a number of Christian women, not connected with the Mormon church, organized a prohibition campaign. They procured a promise from some of the prominent Mormon priests that help would be extended by the church. A great temperance rally was held in the Tabernacle led by that notorious polygamous apostle of the Mormon church, Heber J. Grant, acting under the consent of the Mormon prophet. Christian women were paraded there as speakers under the patronage of the polygamous apostle. The legislature passed the prohibitory law; and then in execution of a bargain made by the Mormon prophet and Apostle Smoot with the whiskey interests of the country, the high priest Governor, William Spry, vetoed the bill. One year later, at the orders of the Mormon prophet, William Spry was re-elected Governor of Utah. Last year the good temperance women made another campaign. Again the bill passed the legislature. Again a bargain, and this time most favorable to the Mormon church, was effected with the whiskey interests; and again the high priest Governor, under the advice of the Mormon prophet, vetoed the bill. "The Continent," the great Presbyterian weekly, fully exposed this matter, giving all the details of the prophet's responsibility. We respectfully refer the "New Republic" to "The Continent" editorial which was reprinted in the June issue of the Christian Statesman.

Elder Walter P. Monson, in writing to the "New Republic" for the Mormon church, shifts the responsibility from the prophet Joseph F. Smith to Governor William Spry, and the "New Republic," misled by Monson's plausibility, accepts the shifting. This is unjust. Neither William Spry nor any other priest of the Mormon church can be faithful to the obligation of his priesthood and retain any personal responsibility in any matter concerning which the prophet chooses to give instructions. That obligation is one of "unquestioning obedience" to the prophet. Governor Spry's own word on this point or any other is better than the word of Monson. In vetoing the bill he was acting for and in behalf of the prophet. He told his fellow priests that he was trying to protect the interests of the prophet whom he loved more dearly than his life. Minor priests have denied that the prophet instructed the Governor to veto the bill; but Joseph F. Smith, "prophet, seer and revelator of God to all the world," as he calls himself, has never made the denial; and Governor Spry's word stands.

If the "New Republic" still has any confidence in the integrity of the word of Walter P. Monson, president of the Eastern States Mission of the Mormon church, possibly this further enlightenment may dispel such confidence: Monson's letter to the "New Republic" is a tissue of ingenious falsehoods and evasions. Here is just one typical point: Monson says, "Governor Spry is not a high official of the Mormon church, as stated in your article. He is a member of the congregation just as any banker or other business man might be." The fact is that William Spry was ordained an elder of the Mormon church many years ago. For faithful service in the priesthood he was ordained one of the Seventies and is therefore one of the

higher priesthood of the Mormon church. President Monson deliberately attempts to deceive the "New Republic" when he speaks of Governor Spry merely as a member of the congregation.

Pittsburgh, Pa.

THE TACTICS OF MORMONISM

By Charles A. Shook

The Church of Jesus Christ of Latter day Saints, so called, was founded by Joseph Smith, the Mormon "prophet," at Fayette, Seneca Co., N. Y., April 6, 1830, with six members. From this small beginning it continued to grow until, at the time of its prophet's death in 1844, there were twenty thousand Mormons in Nauvoo, Ill., and vicinity, who are declared to have been the "great bulk of the Saints" in the United States, and 7,797 in the British Isles. According to the statistics compiled by Dr. Carroll in 1913, there were 356,000 Latter-day Saints in this country, with 3,560 ministers and 1,520 churches, a gain for the year of 3,500 communicants, 200 ministers and 100 churches.

Within the ten years following the assassination of the prophet, Mormonism found some troubled seas, and dissensions and revolts split the body into no fewer than fourteen factions. Most of these, however, were small and soon went to pieces, the main body, nearly twenty thousand strong, adhering to Brigham Young and his polygamous coadjutors. Most of the members of those factions that became defunct rallied under the banner of the "new organization," which was founded in 1852, and which has latterly been known as the "Reorganized Church of Jesus Christ of Latter-day Saints," the inveterate foe of the pretensions and polygamous practices of the Mormon Church of Utah.

After seventy years of contention and dissension, the number of Mormon sects has been reduced to three: those who acknowledge Brigham Young as having been a lawful prophet and leader, and who are known as the "Brighamites," or the "Church of Jesus Christ of Latter-day Saints;" those who acknowledge Joseph Smith the Third, the son of the original prophet, as the lawful head, and who are known as the "Josephites," or the "Reorganized Church of Jesus Christ of Latter-day Saints;" and those who have followed Granville Hedrick, and who are called the "Hedrickites," of the "Church of Christ." Among the three bodies there is constant and incessant warfare, one charging the other with having departed in faith and practice from the original ideal.

The main differences between the Brighamite and Josephite branches are five in number. (1) The Josephites maintain that the head of the church must be of the lineage of Joseph Smith, while the Brighamites hold that any individual, called of the Lord, may so act; (2) The Brighamites teach that polygamy is a true and righteous principle, and that it originated in a revelation which came through Joseph Smith, all of which is strongly denied by the Reorganizers; (3) the Brighamites have been accused of teaching that the shedding of an apostate's blood is an atonement for the sin of apastasy, which the Josephites also condemn; (4) the doctrine of Adam-god-ism, according to which Adam was God, is affirmed by the first and denied by the second; and (5) the two bodies disagree on the gathering place of the Saints, the Brighamites maintaining that it is Utah, the Josephites denying it.

There are also certain other points of difference, but these are the most important. The Hedrickites, the third faction, reject all of Smith's revelations received after February, 1834, claiming that in that year he became a fallen prophet.

Several influences have contributed to the growth and spread of Mormonism. Among these may be mentioned the ignorance of the people in respect to the character of the new faith, the perfect organization of its missionary propaganda, and the intense zeal of its missionaries, the startling and specific interpretations which it gives to the Scriptures, and the element of credulity which seems to be ever present in most of us, and which has been taken into good account by the propagators of the Mormon faith. These are a few of the causes which have contributed to the growth and spread of that ecclesiastical system which had its inception in the minds and lives of the "Prophet of Palmyra" and his coadjutors.

It is the purpose of this paper to call the attention of the reader to some of the methods and tactics employed by the Mormon Church and its missionaries to spread the tenets of their peculiar faith among the nations of the earth. The understanding of these methods and tactics will better equip the opponents of this delusion to counteract its influence.

1. Mormonism tells only a part of the truth in regard to its own history; the remainder, as far as possible, is carefully concealed from the eyes and ears of the general public. With streaming eyes, it recounts its sacrifices and privations; with manifested pride it points to its rapid growth and great achievements, and with sanctimonious fervor it declares the holiness of its doctrines and practices. But it is as silent as the tomb upon the questionable character of its originators, the Kirtland Bank swindle, the licentiousness of Joseph Smith and the Mountain Meadows massacre. And, if these facts are referred to, it either assumes an air of injured innocence or indignantly shouts "Falsehood." Yet the charges that its originators were men of poor reputation, that the Kirtland "Safety" Bank was a swindle, pure and simple, that Joseph Smith was a man of poor moral character, and that the Mormons were the instigators of the massacre of over one hundred Gentiles at Mountain Meadow in 1857, are susceptible of the clearest proof.

2. Mormonism tries to draw heavily upon the sympathies of the public. The peripatetic elder, as he "hoofs" it over the country, pours his tale of woe into every willing ear. He has left home without purse or scrip, he has been maligned, his church has been lied about, his ministry have been tarred and feathered and shot, and his prophet has been assassinated. This is the same old song that all the elders sing and it does not always fall unpleasantly upon non-Mormon ears. But is this appeal for sympathy well founded? I have gone over Mormon history carefully; I have read it in their own books and papers and in the works put out by their opponents, and I have not been able to find a single instance in which their persecutions were not brought on by their own bigotry, greed and licentiousness. Take, as an example, their treatment at the hands of the people of Illinois. When, in 1839, half-starved and half-naked, they fled from the vengeance of Missouri, they were welcomed, fed and clothed by the citizens of Quincy. And, when they settled in Nauvoo, it

was with the best wishes of their Gentile neighbors. But what did they do? They betrayed every confidence that had been imposed in them; they played fast and loose in the game of politics; they sheltered criminals fleeing from justice, and in one instance the **municipal court** discharged a man under indictment for **high treason** against the United States and assessed the costs against the Government; they railroaded a charter through the State Legislature which granted them the right to make any ordinance they saw fit, provided it did not conflict with the Constitution of the State and nation, although it might render null and void every statute that had ever been enaced in that State; they sent out Danites to rob and plunder those who had befriended them; they practiced the grossest immorality, and they maintained a standing army of over two thousand men, armed to the teeth, to fulfill the mandates of their prophet. When these things are known, the public should stop contributing funds, in the shape of meals and lodging, to the hierarchy of Utah. If the Mormon Church sees fit to send its missionaries into the field, which it has a perfect right to do, let it support them like other religious bodies support their missionaries, or else let it keep them at home.

3. Mormonism resorts to deception and misrepresentation in order to win its way into the good graces of the public. Whoever heard of a Mormon elder, going into a new community, and beginning his work by preaching upon the prophetic mission of Joseph Smith or the Book of Mormon? These principles of his faith are reserved to the last. He begins with those things upon which all Christians agree, and introduces his "strong meat" only when he thinks his congregation can stand it. If he goes into an Adventist community, he will seek to disarm suspicion by telling the Adventists that William Miller obtained his doctrines from the Mormon apostle—Jared Carter—who is said to have preached in Miller's neighborhood in 1832; or, if he is preaching in a "Disciple" community, he will tell them that Alexander Campbell was right as far as he went, but that he did not go far enough, and then he will proceed to argue baptism for the remission of sins, and, by misapplying passages from our historical works, will prove that we believe that Campbell was a prophet, that he taught an universal apostacy, and that he claimed to refound the church or kingdom in the last day. The facts are that Miller held every view which the Mormons claim he obtained from Carter in 1818, and, as for Campbell, nothing could be further from our thoughts than to claim that he was a prophet, in the inspirational sense, or that he refounded the church, or that he taught an universal apostacy.

4. Mormonism quotes a plenty of Scripture to sustain its positions. If you admit its applications, the entire Mormon system is elaborated in the Bible to a nicety. This continent is described; the tribes who were to inhabit it are mentioned; the coming out of the Book of Mormon is foretold, and some contend that even Smith is mentioned by name in Isa. 54:16. But, under careful examination, these applications regelate themselves to that class to which belongs the theory that Nahum's chariots are the railroad trains, and are found to be evidences of great ingenuity but not of sound reasoning. In presenting their Scriptural evidences, Mormon preachers and writers ignore every legitimate rule

of Biblical exegesis. Often the context would give a different meaning to that which they attach to their quotations, but what do they care for the context so long as the jungle of the passage harmonizes with the Mormon story. I say fearlessly that every passage of Scripture which they bring forward to prove their peculiar beliefs, is misapprehended and misapplied, and, when rightly understood, bears to the reader an entirely different message than that derived from it by Mormonism.

5. Scientific facts are misrepresented by the Mormons in order to establish their claim of the historical credibility of the Book of Mormon. Mormon preachers and writers tell us with great emphasis that American archaeology and ethnology are certainly and surely proving their claims. And yet not a single authority on these sciences today holds to the theory that the American Indians are of Jewish descent, advocates that the Christian religion was preached upon this continent in pre-Columbian times, or places the ancient Americans in the iron age, while the large majority now deny the exotic origin of ancient American culture, the racial distinction between the ancient and modern inhabitants and scores of other positions taken in the Book of Mormon. This book is built upon theories in vogue in 1830, most of which have passed away before the light of modern research as the mists dissipate before the rising sun. The old temples, palaces, mounds and fortifications of this continent tell to the practiced eye an entirely different story to that written on the pages of the record of Nephi.

6. Mormonism is ever on the lookout for sensational archaeological "finds," and presses them into its service to bolster up its false theory of the historical credibilty of its sacred books.

In April, 1843, six copper plates were found in a mound at Kinderhook, Ill. These plates were bell shaped and had engravings on them. Within a few weeks after their discovery, Smith came out in the Mormon paper, the **Times and Seasons,** with a translation of them, according to which the individual buried with them was a son of Ham, who had received his kingdom from the Lord of heaven and earth. It was afterwards ascertained that these plates had been made by the village blacksmith, and that the characters on them were Chinese copied from the lid of a Chinese tea-chest? In 1860 a number of tablets were found in the mounds near Newark, Ohio, with Hebrew writing upon them. Joseph Smith was dead, but his followers took hold of these things with zeal, and have repeatedly introduced them to prove that the ancient Americans were Israelites. It is not saying much in their favor when it is remarked that these tablets were made and buried in the mounds by "Dave" Wyrick, the county surveyor, who had gone crazy over the belief that the American Indians are of Jewish origin, and after repeated attacks of rheumatism! In 1890 two pieces of copper musical instruments were found in a mound at Mendon, Ill. These had been pounded out flat and on one of them were engraved a number of characters like those said to have been inscribed on the Palmyra plates of Joseph Smith. The Mormons immediately got busy, and this find was heralded through their books and papers as a confirmation of the book of Mormon. Rev. S. D. Peet, the noted archaeologist, who examined

them, wrote me that the plates were a part of a **fiddle** that someone had tried to make out of a sheet of copper, and that the farm on which the mound stands was formerly owned by a Mormon! To-day a certain class are exercising themselves over certain reputed "finds" in Michigan, consisting of clay caskets with sphinxes on them, slate tablets and copper plates—all containing designs and hieroglyphics. Of course the Mormons are in the field, and the two leading Josephite papers carried an advertisement of these wares for nearly two years, while one of their leading men, with the full knowledge of the church, is going over the country selling a book describing them for $1 per copy, "or more." I have written archaeologist after archaeologist and have failed to find one who has any faith in these things. The lid of one of the caskets was found to have been dried on a **machine-sawed** board, while others were so soft that they readily disintegrated in water, which shows that they could not have withstood the test of the elements for centuries. A stone with curious marks upon it will throw some Mormons nearly into a spasm, when it may be nothing but a fake or natural production.

7. Mormonism resorts to the slander and abuse of every man who dares to give up the faith and expose its secret workings. It assumes that "pure, honest, virtuous men do not apostatize and turn against the principles of the gospel:" therefore it brands all apostates as impure, dishonest and unvirtuous. Smith would come out one day with a revelation commending certain of his followers, and the next day publish them through his papers as liars, knaves and rascals. No man stood higher with the Mormons at Nauvoo in 1840-41 than Dr. John C. Bennett. They showered their favors upon him. He lived in the prophet's family. And to him was largely due, as the Mormons themselves admitted, the advancement and progress of their city. But when he and Smith fell out, he was published to the world as all that was vile and dishonest. Such men as Williams, Cowdery, Harris, and Whitmer, the Laws, Fosters and Higbees, Cowes, and Johnsons, were high official members of the Mormon Church, and were the recipients of Smith's favors until they apostatized and told what they knew about the prophets, when Smith turned upon them and denounced them in unmeasured terms. The fact is that most of these men were decent, and when they discovered his sins they opposed them and were cut off. Today Mormonism hates no man with a more bitter hatred than it does Frank J. Cannon—he has given away its secrets.

Thus, wherever you may turn, Mormonism will present to you the evidences of its own falsity.

Ansley, Nebr.

The pastor of the Presbyterian Church at Plymouth, Ind., recently wrote the National Reform Association that there was a Latter Day Saint at Hibbard, Ind., a village near Plymouth, preaching his doctrine constantly and publicly to the hurt of the community and the disintegration of the only church there, asking the Association to send a representative to break this man's hold on the community and also asking for the literature of the Association for distribution among the people of the community. It is perhaps needless to say that the literature was sent and arrangements are now in progress for the sending of a representative.

The National Reform Movement

THE BIBLE IN THE SCHOOLS CAMPAIGN

As a result of our efforts to have the second Lord's Day of September observed as a Day of Prayer for Schools numerous sermons were preached in many evangelical pulpits in all sections of our country, lengthy excerpts from which appeared in the daily press in localities where the sermons were delivered. This department is given up this month to a few of these of the many that have reached our office. We regret that we have not space for more of them now. Others will appear in later issues.

AN ILLINOIS PASTOR ON THE BIBLE IN THE SCHOOLS

In the Freeport Daily Journal-Standard of Illinois, where such discussion is specially in place because of the adverse decision of the Supreme Court as to the use of the Bible in the Schools, appeared not long since a liberal extract from a sermon on moral public education by the Rev. A. F. Moseley of the United Brethren church in the city named. Mr Mosely said in part:

"The Bible has always been read in the public schools of our country, and it has only been in recent years that there is an effort to restrain its use. For 278 years the Bible has been read in the schools of Massachusetts, the state law says that a portion must be read daily, without note or oral comment. In Maine the Bible has been read daily for 270 years; in New York for 250 years; in New Hampshire since 1623; and it is generally read in the states, excepting those in which the predominating influence is against it.

"The Bible is non-sectarian. The central thought and theme of the Bible is oneness of human dwellers, unity of the human race, and oneness with God. The spirit and trend is toward universal brotherhood of man, and that all are heirs and joint-heirs of the blessings of earth and heaven. It is a sect destroyer. Where the Bible is most read, and the common people have freest access, there you find greatest toleration and sympathy among men. This country is called the 'melting pot of the nations,' there is no other influence to be compared to the Bible in making a homogeneous people of the heterogeneous masses pouring in. Prejudice, intolerance and sectarian influence have combined through state laws to close this book and banish it from our public schools. By this act the state relegates to the church a part of the work which rightfully belongs to the state, and by so doing takes the church into partnership and thereby unites church and state, the thing which we contend is wrong, against which we have declared ourselves and have so written in our constitutions. The Bible is equally the property of state and church, the state is equally obligated and owes equally as much for its existence as the church. The argument is not for state church but against it. Sectarian comment and interpretation is not the Bible.

"In a recent decision of the supreme court of Illinois, in granting a writ of mandamus to petitioners of Winchester, Scott county, this court proposes to reverse the historical position of the public schools of this state, and contradicts the decisions of the supreme court of the United States and every state supreme court, other than that of Wisconsin, which has considered the subject. This ruling is against our national character; contrary to our history, our religious provisions and

official acknowledgments. To remove the Bible from the schools means, later, a division of school funds, and this is the first step toward the abandonment of our public school system, the bulwark of our national life, freedom and liberties.

"The great American public does not so desire this. It is often declared that religion should be excluded from the schools because all classes support them and that therefore it is unjust to unbelievers to teach the Bible and religion in these schools. But since we all support them we have a right to demand that they produce upright citizens. Moreover the supposed rights of individual unbelievers or sectarian interests cannot override the rights of the public and the state itself. The one logical conclusion is that all Christian citizens and patriots should join in making our public schools what they were originally intended to be, namely, schools of genuine, upright citizenship."

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AN EARNEST VOICE FROM TEXAS

That the exclusion of the Bible from our public schools is not merely non-religious but positvely anti-Christian is the sentiment of the Rev. C. E. McStravick, pastor of the First United Presbyterian church of San Antonio, Texas. The Daily Express of that city published not long since a discourse which Mr. McStravick preached on the second Sabbath of September, the Day of Prayer for Public Schools. We quote in part this timely discourse:

"The Bible should be taught in the public schools for National safety. War is not safe. Preparation for war gives no safety; it is a constant menace to life, home and nation. During the past year millions of lives have been sacrificed because of the nations that were prepared for war. Had they followed the modern Scriptural love plan war would have been impossible. War was not safe for the Israelites, many of them were slain in battle. War was not safe for the heathen, the kings forfeited the lives of their subjects. The records of war have been records of its horrors. The hero should be abhorred and his triumph is a travesty. No wonder the nations of the world are at war when they have not learned the divine command to love one another without the distinction of German, French, English, Russian, American or Mexican. To train a man without the Bible is to train him for crime. 'Man is prone to evil as the sparks fly upward.' The only reason today that non-Christians are not criminals is because they have gotten their moral standards from Christianity. The most dangerous man to the safety of the community is the man who is educated without the morals of the Bible. In the report of the Chicago committee on crime they find that many professional criminals escape the penalty of the law and prey at will upon society. Professional criminals are educated men without the Scripture teachings of love and its rules of happiness. Safety in love is the Bible plan. When a man loves his friend he will not do him injury and they need no law between them so long as each loves the other. When love of self surpasses love of friend strife enters and peace departs and either in ignorance or in spite of the Bible plan they are enemies. The Bible is the only book that has a feasible plan for love for an enemy. Real love for a bitter enemy is an unfailing mark of a genuine Christian. When the children are taught a peace plan like this and love for an enemy becomes popular human life will be more regarded than the national emblem of any country and a peace program will be given to the world. All the nations would then sign a peace treaty that would not be broken. The children of today are the nation of tomorrow. If they are not taught the Bible love plan of peace we may expect war. If they are trained into the Bible plan of love for friends and foes, the personal life, the home, the State and the Nation will be safe.

"The Bible should be taught in the public schools for the glory of God. If the Bible had been taught in our schools for a generation past this part

of my discussion would be more popular than it now is. But because his word has been dishonored the children are led to believe that God has no rights in the case. God has given us our liberties and our free school system is an outgrowth of Christian civilization. We could as well study astronomy without the sun as morals without the Bible. God gave us our system of government. The old Jewish theocracy reveals in part the republican form of government. Can we study civil government and leave God out of the plan? God rules the world whether men believe it or not. He ruled the ancients and when they would not know him and their iniquities became full he utterly destroyed them. He holds the reins of government today. He puts down one and sets another up. When we deny our children the use of the Scriptures we deprive them of the best history in the world. Its record is the most ancient, the most trustworthy and the clearest extant record of human events. The only enemies of the Bible are those who hate God; and men hate God only because he condemns sin. The recognition of the divine hand in government demands that the Bible be taught in our public schools. God awaits our next step. Under present conditions we are going backward. No city, state or nation can go forward without teaching the word of God to the children. We are glad that we live in a Christian Nation. We are proud of the State of Texas with its splendid laws, one of which provides that the Bible may be read in the public schools. We are proud of our city in some respects, but all who know the facts remember that moral issues fail of support in our fair city. One way to change this condition is to teach the Bible to the children. It is God's desire to carry us on to greater heights in government than the world has ever seen. He has raised up this Nation to present a peace program to the world. If we turn our backs upon the atheists and infidels and all the enemies of God and teach the things that are true concerning him as they are recorded in the Bible we soon will have a people that will further his peace plan for the world.

"The purpose of education is to produce good citizens. When we police our city and our Nation in the moral character of her citizenship our safety will be assured. The Bible contains the highest moral standards in the world and no other book contains them in full. If our Nation is to be a common thing to rise and fail as others have done, we might let the affairs drift on without an effort till our fall should come. But no! We have a higher purpose than this. We are to present a peace program to the world and this cannot be done without striving for the highest things. The generation to come will not know what they are unless the Bible is taught in our public schools throughout all the Nation."

A PLEA FOR MORAL EDUCATION

The Rev. J. G. Kennedy, D.D., pastor of the First United Presbyterian church of Santa Ana, California, preached a plain and vigorous sermon in September on moral instruction in public education. A long excerpt from the discourse, perhaps the whole sermon substantially, appeared in the columns of the Santa Ana Daily Register of September 22. The delivery of such a sermon is another good stroke in this important movement and in the cause of National Reform in general. We quote in part what appeared in the Register:

The three divine institutions among men are the home, the church, and the state. In the home all the members are expected to seek the highest welfare of the whole family. The strong must provide for the weak, looking after the health, intelligence, industry, morals, and religion of all the members. If it looks not after the moral and religious it is courting disaster. In the church also the strong are expected to bear the burdens of the weak. Here again that which per-

tains to the health, intelligence, industry, morals and religion of its members becomes a matter of vital concern to every other member. The state also is a moral agent capable of moral acts for which it is morally responsible. Here again the strong may justly be called upon to help the weak in exactly the same lines as the home and the church. That which concerns the health, intelligence, industry, morals and religion of its citizens becomes a vital matter to every other citizen. In seeking the physical welfare of its citizens we can justify, in our schools, medical inspection, calisthenics, athletics and quarantines. In securing that measure of intelligence which it judges to be essential to its well being we can justify the state in providing courses of study, text books and compelling attendance. To encourage industry it is justified in introducing manual training along many lines.

Now then it comes to the moral and the religious, the most essential elements in good citizenship. What adequate provision is the state making for their teaching? Does not the peace, prosperity and perpetuity of the state depend more largely upon the moral and religious character of its citizens than upon their health or intelligence? Many persons who are feeble and ignorant make good citizens while the immoral and irreligious are always a menace to the state. The state censors the mails, theaters and moving pictures in the interest of the morals of the youth. If the history of the world and divine revelation has made any one thing sure it is that the peace, prosperity and perpetuity of the state depends on its moral conduct and its moral conduct depends on the moral standards of its citizens. How can it make sure of a safe moral character unless it teaches an adequate morality? And where do we find an adequate morality outside of the Bible?

The National Educational Association, a few years ago, noting this trend, voted unanimously favoring the reading and study of the Bible in the public schools, pronouncing it "an unrivalled agency in the development of true citizenship as well as in the formation of a pure literary style."

The Supreme Court of the United States has decided that "this is a Christian nation:" also that "honesty, morality, religion and education are the main pillars of the state for the protection and promotion of which government was instituted among men." Notice that mere education is put last in this list. If morality and religion are the main pillars of the state, then it is supremely foolish to support a system of education which ignores them. It is shirking the wise doing of the very thing for which government exists among men. It will not do to leave the teaching of morals and religion to the home and the church for a very large proportion of the pupils would get no adequate instruction in either place. The state is responsible for the conduct of its citizens both at home and abroad. It should leave nothing undone which will help to make them exemplary in their conduct, and it should not turn such a vital matter over to any other agency.

In every other subject the school authorities are expected to put into the hands of the pupils the highest authorities. Why not follow the same common sense plan in this most essential subject? If so, the Bible should be kept in as the basis of all instruction in morals and the religion of the nation.

In excluding the Bible we are excluding the book that permeates all our best literature; that has moulded our colonial and national history; that underlies all true philosophy; that is inspiring all civic, economic, and social movements of our day; that furnishes the only adequate foundation for that ethical and moral teaching for which public schools were first established and upon which instruction the supporting of schools by public taxation can alone be justified.

The state is a moral personality with its authority from God and its

responsibility to God. It has its moral code. It punishes its citizens for the infraction of these moral laws. It tries to bring the power of the Bible to bear upon its criminals after they are hardened in sin. Why not teach those moral laws in her schools and give the Bible as authority for their enactment? Why not, for the public safety of the state, bring to bear the authority of God and the state in the moral instruction of its youth by using the Bible as the basis of its moral teaching?

THE CAMPAIGN AGAINST MORMONISM

A DEFINITE AROUSAL

Since the Crusade against the crimes and treasons of the Mormon Kingdom was inaugurated by the National Reform Association, in February, 1914, there has been a vast advance in the accuracy of public knowledge and the determination of public purpose.

The whole nation now understands that there is no religious intolerance in the Crusade; that there is no persecution of the Mormon people because of their faith. We count it a notable triumph of Christian patriotism, that its patient forbearing presentation of this point has gained general acceptance. The Mormon Kingdom still tutors its subjects to cry "persecution" but the issues have been so clarified by this Crusade that intelligent and conscientious people no longer heed or repeat the cry. The gaining of that one point is worth all the labor of these nearly two years.

Then comes the increasing fixedness of national purpose to apply Christian, constitutional remedy. And in this domain, the progress has kept pace with the advance of intelligent appreciation.

We have been profoundly interested in noting the clearer and more determined tone of public utterance. Most of the high church courts have approved the principles of the Crusade. In several of the largest cities the local Church Federation joins in the movement with the National Reform Association. Other civic forces give their support. And the better part of the press, religious and lay, is presenting a constant stream of fact and argument to its readers.

To advise our readers of the widespread and keenly intelligent support of the cause, the Christian Statesman here quotes three typical editorials of recent date:

(From the Chicago Daily Journal, October 15, 1915.)

A Job for Lay Missionary Effort

The Layman's Missionary Association now in session in this city can find room for its enenrgies without leaving the United States. It can undertake to convert that American variety of Mohammedanism known as the Mormon church, or better, as the Mormon kingdom.

The Mormon kingdom has transplanted the marriage system and political code of Mohammedanism to the United States.

The Mormon kingdom preaches and practices polygamy as the most sacred form of marriage. The present head of the kingdom, Joseph F. Smith, lives openly with five wives and is the father of forty-three children, twelve of whom were born to him after he had pledged his oath and honor to abstain from plural marriage living. When he came to Chicago not long ago to dedicate two new "churches" in this community, he brought along wife No. 5—and no federal marshal so much as thought of the Mann act.

The Mormon kingdom is an oriental despotism. It claims to be the only legal government on earth, the one predestined to overthrow and break in

pieces all other governments, including that of the United States. Its capital is in Salt Lake City, but its agents are in every corner of the land. It controls Utah. It holds the balance of power in Idaho and Wyoming. It has "influence" in half a dozen other states. One of its princes, Reed Smoot, sits in the United States senate. It has an income of several million dollars per year from tithes.

And all its wealth, its power, its political influence are dedicated to the spread of its peculiar doctrines, including polygamy, and to combating nearly everything ordinarily known as Christianity.

Why trouble the Mohammedan of Egypt or India while a Moslem creed, cult and kingdom are flourishing and spreading in America? Why not begin missionary work at home.

(From The Standard, Baptist, October 16, 1915.)

Eccles Case Ended

Those who read Doctor Kinney's article on the Eccles case will be interested in its final disposition. It was expected that the recent decision would be further contested by the estate. However, the action of the high officials of the Mormon Church, in producing evidence that Mrs. Geddes was known to them as the plural wife of David Eccles, seems to have wilted their determination further to contest the case, as it demonstrated the futility of such a course. As a consequence, on September 21, by consent of the courts and all parties concerned, the estate of David Eccles handed the guardian of Albert Eccles a check for $150,000 in full settlement of his claim.

If proof had been needed that the Mormon Church had violated its pledges that it had abandoned polygamy as "an article of faith and practice," this case provides it.

The recent attempt of the Mormon Church to seize the University of Utah and make a church school of it also proves their violation of their pledge to abstain from political dictation.

The last legislature, which was controlled by the Mormon Church, passed a prohibition law. The governor, also church controlled, vetoed it after the legislature had adjourned, and frankly says it was at the dictation of the president of the church. This is fully understood when it is known that the Mormon Church wants to be thought on the right side of every moral question, but does not want to lose the profits from the sale of liquor. It also demonstrates that the church is controlled not by public proclamations but by the "secret whisper" that goes out from headquarters.

Why does not the Missionary Education Movement, representing the allied general missionary societies, have courage enough to attack this subtle problem by issuing a study-book on the subject, as did the Women's Home Missions Council? This lack is certainly not because of the unimportance of the matter. They have put out study-books on work among the American Indians who are far fewer than the Mormons. However, the Indians have no such influence on our national life as do the Mormons. Still further, the Indians do not constitute a menace to our Christianity or to our American institutions as do the Mormons.

(From The Continent, October 14, 1915.)

Eccles Family Admit the Truth

When Mrs. Geddes of Salt Lake City won her suit against the estate of David Eccles for her boy's share in the old lumberman's fortune, the legitimate family of Eccles talked quite loudly about how they were going to carry the case into the higher courts, so that their father's memory shouldn't be left lying under the stigma of having contracted a polygamous marriage which in his lifetime he publicly denied. But they have thought differently of it since; they have not appealed. On the contrary, the lawyers for the estate have accepted the jury's verdict and paid over to young Albert Eccles his

portion as sued for. This is, of course, a tacit admission on the part of the Eccles family that Mrs. Geddes told the simple truth about her marriage to Eccles—an admission which convicts not only his older children but also numerous high officials in the Mormon Church of deliberate lying.

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AN IMPUDENT DEFENDER

Following is a letter from one of the most prominent business men within Mormondom, the Cashier of the Utah Savings and Trust Company, Salt Lake City, Utah. It is addressed to the editor of The Transcript, a weekly paper issued in Philadelphia, through whose columns our publicity agent has given to the public much valuable information concerning the atrocities of the Mormon kingdom.

UTAH SAVINGS & TRUST COMPANY
Salt Lake City
August 24, 1915

Mr. S. Applebaum,
26 No. 7th St.,
Philadelphia, Pa.

Dear Sir:

A copy of your Transcript of July 11th fell into my hands this morning and I noticed in scanning through it an item in your editorials headed "Claims Urged in Support of Polygamous Marriages."

I take it for granted that your informant is our former U. S. Senator Frank J. Cannon. If this is true I would advise that before you give too much space to Mr. Cannon in your good paper that you look up Mr. Cannon's record for truth and veracity. I take it that all newspapers are very desirous of obtaining the truth regarding each item, which appears as editorials. Therefore I take this opportunity to drop you this line in an absolutely friendly way and trust that you will receive this information in the spirit in which it is given.

If you wish to corroborate my statement I would refer you to our Post Master, Mr. Noble Warrum, who has never been nor is at the present time affiliated or connected in any way with any of our Latter-day Saint interests, and I am sure that he will corroborate my statements.

Mr. Cannon's statements cannot be relied upon as they are distorted and over-drawn and are done for selfish purposes. I am always willing to give a person the benefit of a reasonable doubt, but I am sure Mr. Cannon, being a son of the late George Q. Cannon, knows very well the truth concerning the Latter-day Saints and their people, and he knows when he makes statements such as he has made in the recent past years that he is absolutely a falsifier.

I beg to remain,
Yours for fair play,
F. M. Michelsen,
Cashier.

At the suggestion of the managing editor of the Christian Statesman a communication was addressed the Post Master at Salt Lake City, giving him the substance of Mr. Michelsen's letter and calling his attention to the fact that the article referred to in The Transcript is in the main a reprint of the first six pages of chapter twenty-four of Senator Cannon's book, "Brigham Young and His Mormon Empire," and asking him whether he regarded the statements in this chapter "distorted, overdrawn or done for selfish purposes." Accompanying the communication was sent a copy of the book, prepaid. Following is the Post Master's reply:

Salt Lake City, Utah,
September 25, 1915

Hon. F. J. Cannon,
Logan Court,
Denver, Colo.

Dear Senator:

Your letter was received but I had thought to defer answering until I read your book. Up to this moment I have not had time. I assume that it refers to the time of Brigham Young. To express any opinion of its merits without perusal would be absurd and to question the accuracy of statements concerning the time of Brigham Young would be presumptuous in one who did not happen to know him or to live in Utah in those days. I have not authorized any one to speak for me in this connection nor can I recall the gentleman you name in your letter. I have no desire to take part in a controversy

over matters of which I possess only hearsay information as I would scarcely be considered a competent witness on either side, but I have not given permission to quote my words as I have said no words to quote.

Very truly,

Noble Warrum

The above communications show not only the impudence of a Mormon defender but also the effectiveness of our crusade against the Mormon kingdom, when one of its defenders high in business circles will unwarrantedly use the name of a United States official to justify him in his perfidy to protect this criminal kingdom. They also furnish one more evidence of the multitudinous falsehoods constantly circulating about the man who of all men in the world knows and effectively tells the truth about this iniquitous, traitorous kingdom.

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EXPOSURE OF MORMON RITES

Following is a most significant exposure of the secret rites of the Mormon temple in Salt Lake City by a bright young attorney, Vernon J. Danielsen, who was in early life made a victim of the iniquitous Mormon system and who has of late renounced it. Mr. Danielsen asserts that his exposure of the Mormons has brought upon him the intense anger of Mormon supporters. On his way to an Anti-Mormon meeting recently a crowd of Mormon members gathered about him and raised a disturbance sufficiently serious to prevent his appearing at the meeting. Mr. Danielsen was for some time, in relation with Mormon methods of work, in England as a missionary. He fears personal violence as the result of his exposure and opposition. "They will get me, if they can," he is reported to have said to Dr. Martin. In another statement he says that he believes his life is in real danger as the result of this exposure. The interesting statement of Elder Danielsen as to his experiences when admitted to the inner circle is as follows:

In revealing the carefully hidden secrets of the inner circle of the Mormon church, as I propose to do, I am not blind to risks. This danger is so real that the fear of what may befall me and my father for our temerity in attacking the church has made my mother almost an invalid. It is so real that I, myself, though I am an American citizen and entitled to the protection of our laws, would not spend a night in one of the Utah Mormon towns for all the money that could be heaped before me.

The church heads announce that polygamy has been eliminated from the doctrines of the Mormon church and that any member practicing it is excommunicated from the church. This is not true. Polygamy is and always must be the one big doctrine on which the church depends. Its whole creed is built upon the principle that it is a man's duty to have plural wives both here and after death, and I, as well as every other man who takes the secret vows of the temple, swear to do so. It is only by so doing, according to the Mormon covenant, that a man may "become a God and pass by the Gods."

Two Forms of Marriage.

The Mormon church recognizes two forms of marriage, terrestrial and celestial. The former is a marriage binding only during life-time on this earth, the latter is a spirit marriage enduring for eternity. A man may marry a woman under either or both forms. It is the Mormon belief that just as a man's wife bears him children in human form on this earth, so his "celestial" wives bear him spirit children after death and his standing in the eyes of God depends on the number of his progeny. By the terms of the covenant which is administered in the inner temple a man vows to consecrate his life here and hereafter to peopling the earth and the spirit world.

I shall now describe in detail the rites of the sacred temple as I underwent them in 1909, when I received notice to leave my home and business

and go to England with C. W. Penrose of the Deseret Daily News of Salt Lake as a Mormon missionary. The far-reaching power and authority of the church heads is proved by this order.

I was a business man engaged in the manufacture and sale of farming implements, yet on the eighth of December, 1909, I received word that on the twenty-third I would sail from New York for England for an indefinite absence as a Mormon missionary. I was instructed to travel to the Salt Lake temple at once to take the endowment vows. I did so.

To England As Missionary.

I left my home and my business and went to England and was gone two years and a half, during which time I did not receive one cent from the church. I paid my own living and traveling expenses and during my absence the church took from my father the control of our manufacturing business. It was this last injustice that has turned me so bitterly against the church I was brought up to revere and fear and made me willing to disregard my vows of silence and tell to the world the real truth concerning the Mormon temple rites.

When I was called to Salt Lake to undergo the vows prior to my departure for England I entered the temple, which must not be confused with the public tabernacle, shortly after 8 o'clock in the morning. There were a number of others, both men and women, going through at the same time to take the sacred vows. First there was a sermon in the outer room in which the lives of Solomon, David and the other Biblical characters who had many wives were held up as guides to us. The word "polygamy" was never mentioned but all of us, of course, from the study of the Mormon tenets and covenants, knew in advance that plural marriages are the end and aim of the teachings of the church.

After the sermon we passed into an inner room like the pictures I have seen of the bathing rooms in the old Roman palaces. It is all of marble with bath tubs sunk level with the floor and with angels in marble standing at each of the corners blessing the waters. Here the men and women separated, though all remained in the same room. There was a partition between them. We were stripped naked by attendants and bathed in the holy waters and blessed.

Anointed With Oil.

Then we were anointed with oil. Our bodies from head to foot were rubbed and massaged with oil by the attendants and again we were blessed with the wish that our children should be many. Then we were each dressed in an undergarment symbolic of the terrible vengeance to be visited upon anyone guilty of betraying the sacred rites we were about to undergo. This garment is like a long close fitting union suit coming high up about the neck and extending down to the ankles. Across the throat from ear to ear is a purple-red stripe. That means that an apostate shall have his throat cut from ear to ear. Over the heart is a great V-shaped blood mark. That is symbolic of the vow that a betrayer shall have his heart cut out. Across the abdomen is another great red blood mark, which is to be a perpetual reminder that the "intestines shall be cut from the body until they draw upon the ground" in case the vows are revealed. Across the knee and the ankles are the last of the blood marks, symbolic that the legs shall there be severed from the body in case of apostasy.

After repeating the most terrible vows imaginable to eternal secrecy and loyalty a long flowing robe is thrown over the shoulders of both men and women alike and all of us were ushered into one of the inner rooms of the temple, where the real mysterious rites which never before to my knowledge have been made public in the United States commenced.

This was a pitch dark room when we entered. There was a feeling of suppressed tension in the air, as though something supernatural impended. I am not naturally superstí-

tious, but I must confess that that room in the darkness gave all of us, not excepting myself, a creepy feeling. Suddenly out of the darkness a voice spoke strong and resonant: "Here is space and darkness," it said. "Let there be a world and light."

Light that must have been produced from carefully hidden lamps gradually dispelled the darkness and we saw a gorgeous garden with mountains in the distance and trees and flowers on all sides. I believe now that this was merely a wonderfully beautiful piece of scenic painting, but at that time, overwrought, as all of us were by the mysticism of our surroundings, it seemed like reality itself. Then before our eyes there appeared a man dressed almost as we dress today, except that he wore a wide-collared white surplice. This man is the great Deity of the Mormon church. He is called Elaheme, or Adam God, and it is from him, we are taught, that Joseph Smith receives the direct messages from heaven that he transmits to his followers and which must be and are obeyed without question or argument.

Believe Adam Is God.

This man is Adam and the garden we saw was the Garden of Eden. Adam, according to our teachings, is God Himself in His earthly, bodily form. The Mormon church teaches that Adam or God lived before His appearance on this earth in a spiritual form and that in this spirit world He had countless wives and millions of spirit children. These offspring being spirits had no bodies and it is taught that the reason for plural marriages is the bringing into the world of as many children as possible to accommodate the spirits already in existence in the spirit world. It is because each child born on this earth furnishes a body for one of these spirit children that plural marriages are held up as the first duty of every Mormon.

Then in the garden before our eyes there appeared a woman, dressed in long, white flowing robes. She was blonde and beautiful. This woman is Eve, Adam's wife. She and Adam spoke together and told how they would people the newly created earth even as Adam had already peopled the spirit world. Every one of the rites contains some such feature as this—the duty of every man and woman of bringing as many children as possible into existence.

Then Adam disappeared through the trees of the Garden and the Devil, spirit of all evil, appeared. He was dressed in up-to-date evening clothes and smoked a cigaret. This seems incongruous, but it is absolutely correct. The Devil urged Eve to eat of the forbidden fruit and she did so. Then Adam returned and he, too, ate of the fruit. In this the rites follow the ordinary translations of the Bible. It must be remembered, however, that Adam or Elaheme, as we call him, is by our belief, God Himself in His earthly form.

Vow to Practice Polygamy

Adam and Eve talked further of the countless number of their descendants yet to be born and then the light faded and we were ushered into a third room where we took the most sacred and important of all the vows, the vow to practice polygamy. In this room Adam again appeared before us and after a warning of the terrible penalty for betrayal or a revelation of these vows he raised his hand and blessed us and commanded that we go forth and be fruitful and populate the earth. This is the wording of the vow we then took to emulate the example of Solomon and David, the prophets of many wives: "Except you shall abide in my new and everlasting covenant, as truly as Solomon and David did, my noble servants, and they were indeed blessed of me, for participating in this grand and glorious principle you shall not pass by the Gods; except you shall abide by this covenant you shall be cut off and destroyed in the flesh."

Urges Many Children.

Then we who now were of the inner circle and priests of the church were taken into still another room where

we saw and spoke with and touched God himself in the form of Adam God. This deity in human form from whom it is taught that the head of the Mormon church receives his Divine guidance took each of the men by the hand and with a blessing that we might have many children both here and hereafter ushered us personally through the great veil or curtain that separates the inner sanctum of the Temple from the outer portions.

Each of the women he clasped around the waist in a close strong embrace pressing his right knee to their left knee as he ushered them through with the blessing and the admonition to bear many children. Then in the room beyond the sacred veil we found our clothes and dressed and left the Temple, still wearing, however, the undergarment marked with the symbolic bloodstains showing the terrible fate to be visited upon us for nonfulfillment or betrayal of the sacred vows we had just taken. This garment is still in my home here and my father who took these same vows on more than one occasion has one of these garments also.

My father has taken these same vows a number of times and the procedure was the same each time. Even the dress of Adam-God was exactly the same. He took the vows more than once for it is written that one may take the vows for some relative who has died without having had this privilege. This gives the dead person the opportunity to take celestial wives in the spirit world and so build up a sufficient number of offsprings to entitle him to pass "by the Gods" as the covenant reads.

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MORMON CHURCH INTRIGUE

The effective intrigue of the Mormon church in influencing the utterances of the Associated Press has long been observed. No one charges that the heads of the Associated Press are in partnership with the Mormon church. But everyone who has made an intelligent study realizes that the Mormon church has been able to set down its agents at such important points that they are able by intrigue to effect many suppressions and to tone many disclosures.

Here is a case in point: Reed Smoot, the Mormon apostle senator, was invited to speak before the Chamber of Commerce of Pittsburgh last winter. Under the pressure of a spontaneous public opinion, the officers of the Chamber of Commerce announced their intention to withdraw their invitation. That was an item of news so startling that in no other case than that of the Mormon Apostle Senator could it have been suppressed. The Associated Press did not carry it.

On the other hand, during the third week in October, 1915, the National Reform Association was holding a series of meetings in St. Louis Missouri. Several of these meetings were held in neighborhood churches. Two of them were before large civic organizations of St. Louis, the Business Men's League and the City Club. With one exception, every day spent in St. Louis witnessed two meetings. All were well attended, some of them crowded. There was a general endorsement of the work of the Crusade against the Mormon kingdom. But the people having in charge the arrangements of the meetings in advance, were unable to get certain of the churches for which they applied, the reason assigned was that these churches did not open their assembly halls to any meetings other than those connected immediately with the church itself. But the Associated Press carried a sensational dispatch to the Mormon papers in Utah to the effect that the business men of St. Louis were so opposed to this Crusade that they had influenced the churches to close their doors against any attack upon the Mormon kingdom.

Once in a while, however, a clog slips and something gets into the newspapers without censorship by the Mormon church. A few weeks ago some Mormon missionaries applied for passports from the State Department at

Washington to go to continental Europe. This was in pursuance of the purpose of the Mormon church to gather up the surplus female population. Already some European publicists are talking about polygamy as a necessity in the restoration of the population and the Mormon church desires to be on hand with its thoroughly coherent plan. But the State Department declined emphatically to grant the passports, and the Associated Press carried the news to the country. Evidently Apostle Smoot was absent from Washington.

BRAZEN MORMON TEACHING

The original polygamy teaching of the Mormon church is in the form of a pretended revelation from On High. It is printed in the "Doctrine and Covenants" of the church under the title: "Revelation on the Eternity of the Marriage Covenant Including Plurality of Wives." The common title used in sermons by the prophet and priests is "Celestial Marriage." The legislature and the courts of Idaho identified "Celestial Marriage" teaching with polygamous teaching.

"Celestial marriage covenant" in the Mormon church gets its justification solely from the revelation which enjoins polygamy.

These preliminary statements are essential to an understanding of the present trick of the Mormon priests in teaching polygamy in their sermons without using the word polygamy.

The Salt Lake Tribune of October 25, 1915, gives the following report of Mormon tabernacle services, held on Sabbath, October 24:

"Celestial marriage," that doctrine of the Mormon church which teaches the continuation of the relationship of husbands and wives throughout eternity, was the theme of Presiding Patriarch Hyrum G. Smith and Charles W. Penrose of the first presidency, speakers at the services held in Assembly hall yesterday afternoon.

Both speakers emphasized again the idea that all matrimonial alliances entered into by a person of their faith with one outside the church were only for time and likely to result disastrously even in this life, with the certainty of everlasting disaster in the life to come.

Patriarch Smith discussed the question calmly and dispassionately, holding up to his auditors the direct admonition that only by obedience to the revealed laws of God pertaining to the relation of matrimony could the Mormon people accomplish the thing most to be desired—the preservation of the family unit for all eternity. President Penrose was equally positive in his statements, but enlivened his discourse with several sallies of humor that brought laughter from the congregation.

Promises Are Referred To

Patriarch Smith elaborated at length upon the promise that the power of "eternal increase" had been given by God to those of the Mormon faith who were married in the temple in accordance with the prescribed rites and who faithfully kept the covenants. He said that in spite of this revealed doctrine and teaching some of the brightest young men and women in the church had married outside of their faith, a tendency that he greatly regretted and that was certain to be productive of unhappiness and discord. He told a story of a young woman of the Mormon faith who gave up, after a hard struggle and taking counsel, the young man she loved who was not of her faith. She then chose "her man" from a collection of photographs of elders who were on missions, the elder returned, they were married and lived together in relations unusually happy.

The patriarch argued that to mourn for the absent dead caused us much sorrow here, even though we knew that reunion would come in the next life; hence the eternal sorrow and suffering that would be the part of those who had failed to keep God's ordinances and would be separated from their loved ones forever. "It is given to us, if we live aright, to eternally multiply and replenish," he admonished his hearers.

President Penrose Speaks

President Penrose began his discourse by reading several verses from the book of Doctrine and Covenants, bearing upon the subject of celestial marriage. For the benefit of those present who were not of the Mormon

faith he stated that the book was a revealed modern scripture. He said the story of Adam and Eve in the Garden of Eden, the temptation and the fall, was to be taken literally true for man's instruction and guidance. He held that Adam and Eve first had the power to live forever, and lost it through disobedience of the law.

He reiterated what Patriarch Smith had said concerning celestial marriage, and declared that a great number of people supposed to be Christians and married as such violated their marriage covenants. He said that a modern wit had written: "Life is one fool thing after another, and love is two fools things after each other." He added that there was too much of this heedless, thoughtless attitude toward marriage among the younger generation of the mormons.

Like Taking a Swim

"Too many of the young people," he said, "go into marriage like boys going in swimming—shut their eyes and dive. If I were a young lady, which I never expect to be, I'd be a little more cautious in choosing a man than many of the girls are."

Note the promise of "eternal increase" to those men who accept the blasphemous and carnal teachings of Mormonism.

It is clear that the Mormon church is brazenly persistent in its grossness, and that its ablest tricksters are devising effective ways to inculcate polygamy while claiming to avoid the teaching.

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CRUSADE NOTES

The Platform for the Anti-Mormon Crusade and the program of action has recently been adopted by the highest courts of a number of the evangelical denominations and also by many subordinate courts of various churches, such as the Presbyterian, United Presbyterian, Reformed Presbyterian, Methodist Episcopal, Reformed in the United States, and Baptist. Following are extracts from some of the letters sent with the attested resolutions:

"The substance of the resolutions was thoroughly discussed and it was resolved that this Synod endorse the Platform and program of your court. Central Synod recognizes the danger of the 'Mormon system' and shall strive to adopt such measures as shall bring to an end the offenses of Mormonism."

"Having heard the communication from the National Reform Association touching the question of Mormonism, this Presbytery desires to express the deepest sympathy with the great work of the Association, and we do here and now reaffirm our disapproval of the dangerous doctrines, teachings and practices of Mormonism."

"The resolution of your Association was presented to the Ohio Synod of the Reformed Church in the United States at its late meeting in Germantown, Ohio. As its object was clearly and fully set forth in the document itself it was adopted without debate and without a dissenting voice. We will have it printed in our minutes. Wishing you God speed in your work, I remain, your brother in the cause of Christ."

"At our regular fall meeting of the Chicago Presbytery your platform and program with regard to the Mormon Hierarchy were unanimously and heartily endorsed."

"Lake Presbytery of the United Presbyterian Church very heartily endorsed the National Reform Association's Platform and program for its fight against Mormonism."

"The Dakota Annual Conference of the Methodist Episcopal Church voted unanimously for your resolution."

Following is the action of the Asheville Presbytery of the Presbyterian Church, South: "The report of the committee on Bills and Overtures was received and adopted and is as follows: 'Your committee recommends, in response to the request of the National Reform Association for action in regard to the evils of Mormonism, the following resolution:—Whereas the Mormon institution is a polygamous kingdom set up in this Republic, under the rule of a false prophet who holds

that his authority is superior to the civil powers; and whereas the National Reform Association of Pittsburgh has inaugurated a nation-wide movement against the evils of the Mormon system, and has requested that this Presbytery take such action as it may see fit in regard to the matter; now therefore be it resolved that the Presbytery of Asheville does hereby urge the people under its jurisdiction, to adopt such lawful and Christian measures as shall tend in their judgment to bring to a speedy and merciful end the offenses of the Mormon system."

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The General Superintendent and the Hon. Frank J. Cannon addressed the Laymen's Missionary Convention in Pittsburgh, October 25th, on Mormonism, the former setting forth the plan of the Crusade and the latter showing the necessity for it. At the close of the addresses the Convention heartily and unanimously endorsed the Crusade at the instigation of Mr. White, its leader. The Gazette-Times in its report of the action of the Convention says: "The Convention voted 'To do all in its power, to a man, to smite and kill this damnable thing,' on motion of Dr. White."

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Following is a list of the places at which addresses were delivered by Senator Cannon and Dr. Martin in the interests of the Anti-Mormon Crusade the week spent by them in St. Louis and vicinity, October 17 to 23: Ferguson Presbyterian Church, Ferguson, Mo.; the United Presbyterian Church, Sparta, Ill.; Hammett Place Christian Church, Shaw Avenue Methodist Episcopal Church, Lafayette Park Methodist Episcopal Church, Union Avenue Christian, Centenary Methodist Episcopal and West Park Baptist Churches, all of St. Louis; First Baptist Church, East St. Louis. In addition to the above the Ministers Conference of the Methodist Episcopal Church South, a meeting of the women's clubs of the city, The Civic Club and the Business Men's League were addressed by them. Fully six hundred men were reached at the Civic Club and Business Men's League.

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Mrs. Frances J. Diefenderfer, President of the Order of Anti-Polygamy Crusaders, has spoken in Illinois, Indiana, Ohio and Pennsylvania during the past month in the interests of the Crusade. She is spending the first half of this month in the State of New York.

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Mrs. Sarah Ernest Snyder, National Organizer of the Order of Anti-Polygamy Crusaders, has been doing much speaking of late in Pittsburgh and vicinity in the interests of the Crusade. She has been giving special attention to the forthcoming annual convention, December 6 and 7. One of the sessions of this convention is to be devoted to the Anti-Polygamy Crusade and is to be addressed among others by the Hon. Frank J. Cannon and Mrs. Lulu L. Shepard of Salt Lake City, Utah.

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While in Kansas City, Mo., in the interests of the Crusade, Senator Cannon addressed a parlor meeting in the home of Mrs. C. W. Redpath and while in Pittsburgh the last week of October, another in the home of Mrs. Robert W. Patterson. Many friends were made for the cause at each of these meetings.

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Mass meetings were held in the interests of the Crusade in and in the immediate vicinity of Pittsburgh, October 24 to 31. These were all addressed by Senator Cannon, accompanied by the General Superintendent or the Pennsylvania State Secretary. They were held in Presbyterian, Baptist, Methodist Episcopal churches, and in public auditoriums, also one in a tabernacle erected for union evangelistic services, in Blairsville.

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Under the auspices of the local Church Federation in Chicago mass

meetings in the interest of the Anti-Mormon Crusade were addressed by the General Superintendent and Senator Cannon in the Woodland Park, Ravenswood and Austin Presbyterian Churches, Morgan Park and Second Baptist Churches, Evanston Congregational Church and Englewood Christian Church.

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At the meeting in the Methodist Episcopal Church, Carnegie, Pa., October 25th, ten or twelve Mormons were present, led by two elders, Edward Franklin Eardley of Salt Lake, and Mr. Anderson of Rexburg, Idaho. Several women converts were in the Mormon group. At the close of the meeting Elders Eardley and Anderson came forward to the pulpit and attempted a controversy with Dr. Martin and Senator Cannon. Dr. Martin demanded their names and their identifications, and when these were given Senator Cannon requested Eardley, the spokesman, to tell the assemblage, which had not yet dispersed, wherein, if at all, the addresses of the evening had made any misstatement concerning Mormonism. As usual in such cases, the elder evaded repeatedly; but finally upon an explicit demand, which was emphasized by the voice of the remaining congregation, he admitted that there was no specific statement made by Senator Cannon or Dr. Martin that was untrue. He held, however, that the "general impression created was incorrect" and "many things might have been told which were true that would have put a different light on the matter." He attempted to bear his testimony to the truth of Mormonism and the congregation refused to hear him. The elders also attempted to pass out their literature but were ordered away from the church; and when they offered their tracts to people on the sidewalk the tracts were refused or torn up and thrown into the street by the people. In this experience, as in countless others, we get the demonstration that no statements of this Crusade are untrue. It has been the studious endeavor of all engaged in this work to tell the facts only, to draw only just deductions and to create only correct impressions.

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The Presbytery of Upper Missouri, of the Presbyterian Church South, at its regular 131st stated meeting in the Presbyterian Church at Hemple, Mo., September 21 and 22, unanimously endorsed the platform and program of the anti-Mormon Crusade of our Association urging the people and government of this nation to adopt such lawful and Christian measures as shall bring to a speedy and merciful end the offenses of the Mormon system. This is in keeping with the action of hundreds of other church courts of different evangelical denominations in all sections of our country.

TIDINGS FROM OUR SECRETARIES

LETTER FROM GENERAL SUPERINTENDENT

Dr. James S. Martin

This letter is written the 22nd of October en route from St. Louis to Pittsburgh. For the past three weeks former United States Senator, the Hon. Frank J. Cannon, and myself have been jointly addressing a series of twenty-eight mass and other public meetings in Kansas City, Chicago and St. Louis, devoting a week to each city and vicinity—Olathe, Kansas; Independence, Mo.; Sparta, Ill.

The mass meetings were held in the leading churches of the cities visited—the Baptist, Christian or Disciple, Congregational, Methodist, Presbyterian,

Reformed, United Presbyterian. They were attended by a total of many thousands of people. The other public meetings, attended by a total of about two thousand people, were Women's Clubs, City Clubs, Business Men's Leagues, Ministerial Alliances, Missionary Conventions, Educational Conferences, etc. One parlor meeting and scores of private conferences were also held. At one and all of these the Crusade against the Mormons together with the necessity for the same were more or less fully presented and, in the main, heartily approved.

The usual resolutions favoring an amendment to our federal constitution forever prohibiting polygamy and polygamous living in the United States and in all territory subject to their jurisdiction, asking the Postmaster-General to deny the use of the mails to the Mormon hierarchy for the teaching of polygamy and other crimes, the Attorney-General to demand from the Mormon prophet a public accounting of the trust fund reposed in his keeping by the United States Government, and the President of the United States not to appoint to federal position any man, Mormon or non-Mormon, who gives his political allegiance to the Mormon kingdom, were for the most part heartily and unanimously adopted.

Indeed, the only persons voting in the negative on these resolutions were Mormons who were present in varying numbers at almost every meeting addressed. At a single meeting in Chicago there were twenty Mormon young men all of whom were students, their spokesman asserted, in Rush Medical College—to say nothing of the bevy of Mormon girls present from the Northwestern University. At every meeting in Kansas City there were Mormons present, though generally they maintained silence. Not so, however, in St. Louis. Not only were they present there and voted in the negative on the resolutions, but made bold through a lady spokesman of manifest culture and exceptional ability, apparently about forty years of age, publicly to advocate polygamy. From evening to evening this woman, with a company of followers ranging from five to twenty-five, attended and most openly and brazenly advocated the obnoxious doctrine of polygamy. She even went so far as to shake her fist in the face of the writer, who was presiding over the meeting, at the same time declaring that if he ever got into heaven he would have to pass through a gate over which would be written the name of a polygamist, evidently meaning that of the Saviour himself. Such is the blasphemous teaching of this polygamous system and its advocates.

It is perhaps needless to say that the audiences present were at first shocked and by and by became indignant at the conduct of these Mormon emissaries. Their feelings at length culminated at one of the closing meetings of the week in subdued hisses, applause which drowned the lady's voice when she attempted to speak, and finally a motion which was carried almost before it was made and seconded, inviting "the lady and her bunch" to leave the building. This they did, she screaming at the height of her voice in an effort to make herself heard above the deafening applause: "The doom of this church is sealed. God will visit it with his judgments. You who are present are not worthy to wipe the dust from the shoes of Mormon polygamists." Believe me, it was some exciting time.

The pastor of the church went to the pains the next day of looking up the record of this woman whom the writer had required to identify herself by giving her name and address before granting her the right to speak in the meetings. The pastor found that she had given a fictitious name and a false residence, that she was the mother of two children well-nigh grown, that she had been educated in a Southern Convent but was now a bitter opponent of the Roman Catholic church, that she had been previously connected with a rescue mission in St. Louis and is at the present time the solicitor of funds for a reputable or-

ganization in the same city which gets its support almost exclusively from Christian people (an organization that finds homes for orphan children) and whose representatives have easy access to the homes of Christian people. It is to be hoped that the managers of the above referred to institution do not know the character of this representative. It would be a safe guess to say that she is probably well paid by the Mormon leaders for the propaganda she is carrying on for their cause.

In each of the cities visited one of the daily papers—the Post in Kansas City, the Journal in Chicago, and the Republic in St. Louis—gave full and on the whole satisfactory reports of our meetings. Brief nad less satisfactory reports were given in some of the dailies, while Mormon influence was manifestly such as to prevent some from making any mention of even the most striking news features in connection with the meetings, notwithstanding all were regularly furnished with news data.

The Kansas City Post gave a half page or thereabouts to an exposure of Mormonism, especially the endowment oaths and ceremonies, by a bright young attorney, Vernon J. Danielsen. This man, a graduate of the Brigham Young University in Utah and three years in post-graduate work in Chicago University, was in early life made a victim of the system, sent abroad on a mission at the orders of the head of the church by pretended divine revelation and for three years was secretary of the European Mission of the Mormon Church, including all the countries of Europe, where he came to understand thoroughly its workings and has since felt it his duty to self, his country and his God to tell the world of the system's iniquitous and traitorous deeds. Among the many revelations made by him was this, that an average of more than 12,000 European converts, mostly young girls, were made each year and many of them transported from Europe to Utah and surrounding States.

In each of the communities visited we had the hearty co-operation of many Christian patriots. We are especially indebted for valuable help to Dr. J. M. Wylie of Kansas City, Dr. W. B. Millard of Chicago and Mrs. Lottie G. Mitchell of St. Louis, through whose special efforts meetings were arranged in the respective cities. In Kansas City the Executive Committee of the Church Federation decided to proceed at once to investigate and report at the earliest practicable date on the invasion of the city and surrounding territory by the leaders of the Mormon kingdom and also on plans to resist this invasion. In Chicago the Executive Committee of the Church Federation took similar action, while in St. Louis the officers of the Federation assured us that the matter of undertaking similar work there in co-operation with our Association would be brought to the attention of the Executive Committee at its next meeting and that they felt confident it would be favorably acted upon.

From what is recorded above and many similar things, indeed, it is evident that our Crusade is making rapid and manifest progress, for which we are profoundly grateful.

It was our privilege to speak each Sabbath on other phases of our work. During an absence of five Sabbaths we addressed audiences in Olathe and Winchester, Kansas, Kansas City and Ferguson, Mo., and Chicago, Ill.

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LETTER FROM GENERAL FIELD SECRETARY

Dr. J. S. McGaw

The two great moral issues gripping the conscience of the people of California at the present time are the banishment of the liquor traffic and the establishment of the Bible in the public schools. There are ten discussing the latter question now where there was one a year ago. Agitation and education are bringing results. In several towns of the state the parents have presented the matter to the school

board for their action and at this writing the two hundred ministers of the city of Los Angeles have requested the Board of Education to have a portion of the Bible read daily in the public schools. The Board of Education turned over the request to the Committee on Laws and Rules.

While neither State constitution nor statute law forbid the use of the Bible in the public schools, the foes of the book make good use of the fact that there is no direct statement declaring that it may or shall be used and are also ever ready to cite the opinion handed down ten years ago by Attorney General U. S. Webb as conclusive. While this opinion only covered the use of the King James version of the Bible it is generally construed as applying to all versions and used as a means of "throwing a scare" into school boards, principals and teachers against the use of the Bible in any form. In spite of all this the school board or teacher would have the right to use any other version and a number throughout the State are doing it.

Whatever may be our judgment as to the correctness of Mr. Webb's interpretation of the constitution, his opinion will stand until overruled by the Supreme Court of the State or the people pass a constitutional amendment that shall make certain, beyond all doubt, the status of the Bible in the school room. The latter method seems to be the wisest course to pursue and it has been decided to place the question on the ballot to be voted by the people in the election of 1916. Detail of our plans for this campaign will be given in a special article later.

The Southern California Conference of the Methodist Episcopal Church met in San Diego from September 28 until October 5. Bishop Edwin C. Hughes presided. The attendance was large and the spirit enthusiastic. We presented our cause on the morning of September 29. Both the Committee on Bible Cause and the Committee on Moral Reform embodied in their reports a commendation and endorsement of our work for the Bible in the public schools and they were unanimously adopted by the Conference.

Dr. J. G. Kennedy, the pastor of the United Presbyterian church, of Santa Ana, is one of the life long friends of the National Reform Association and has appeared many times on our platform. Not long ago he preached a most forceful sermon on "Christian Moral Training in the Public Schools" which received considerable press notice. In the near future we hope to have this sermon for the Christian Statesman. On September 26 we addressed his congregation. In the evening we spoke before a union meeting of the churches at Dawney. It was held in the First Baptist church. The pastors of the three churches of the city participated with us in the service; Rev. J. W. Mount of the Presbyterian church, Rev. George F. Clarke of the Methodist Episcopal (South) and Rev. James Robertson of the Baptist church. A representative audience was present.

A year ago we held a union meeting of the churches of Santa Ana in the First Methodist Episcopal church. Although the largest church in the city there was only standing room fifteen minutes before the time for the service and many were turned away. This year the pastors decided to have half of the churches unite on two consecutive evenings. Accordingly on the evening of October 3 the Congregational, Christian, United Presbyterian, and the First Methodist Episcopal congregations met in the last named church and on the evening of October 10 the Presbyterian, Methodist Episcopal (South) the Reformed Presbyterian and the First Baptist congregations met in the last named church. The audience on both occasions was good. Owing to the fact that the Evangelical Association was on the eve of holding its General Conference in Los Angeles and Bishop Bowman was to fill the pulpit of the local church of that denomination, the pastor and his people were not able to join in the meeting but a most cordial invitation has been extended to visit the congregation after the General Conference.

REPORT OF PENNSYLVANIA STATE SECRETARY

Dr. J. R. Wylie

I had the pleasure on the morning of October 5th of addressing a class in the United Presbyterian Theological Seminary of Allegheny, taught by Dr. John McNaugher. My theme was "The Mission of the National Reform Association." 1. Educational, as it sets forth the Bible principles of civil government. 2. Conservational, i. e., maintaining the Christan laws and institutions of the country. 3. Constructive, bringing the laws and institutions and the very government itself into harmony with the government administered by Christ.

On the 11th of October by invitation I spoke before the Ministerial Association of Beaver Falls, Pa., on the topic "International Peace Secured by the Subjection of the Governments of the World to the Prince of Peace," showing that neither Christ nor Christian civilization must be blamed for the present European war, as Christ was not consulted in the matter and the war itself is opposed to Christian civilization. But the Lord Jesus Christ is clothed with all authority and this authority is used in the interests of peace as it applies to nations as well as to individuals. The justice and judgment of the throne of Christ insures peace. When the governments of the world are doing the will of Christ they have a common rallying point that secures peace and the Lord Jesus in the exercise of his sovereign authority will, in answer to prayer, prevent war.

Of late my Sabbath Day labor was largely in Butler County. I have spoken in the United Presbyterian Church of West Unity and Bethel and before a union meeting in the Methodist Episcopal Church in Harrisville. I have also spoken in the Presbyterian churches of Bruin, Petrolia, Center, N. Washington, W. Sunbury, Unionville and Muddy Creek. In addition I have addressed the people of the First Methodist and the Grace Methodist churches in New Brighton and the Fifth United Presbyterian church, North Side, Pittsburgh. In all of these places commendatory words have been spoken on the work of our Association. Arrangements from the office have been completed for ten union meetings in Pittsburgh and vicinity to be addressed by our General Superintendent and Ex-Senator Frank J. Cannon.

ITEMS OF NEWS

Our Iowa State Secretary, Dr. Ira A. Holbrook, writes that he had the privilege of presenting to the Iowa Conference of the United Brethren Church in Des Moines, October 12th, the Mormon question and the Bible in our Public Schools and that the Conference took action favoring the opening of the churches throughout the entire State to him for the presentation of the work of our Association.

In the month of October Dr. James S. McGaw, our General Field Secretary, addressed the California Conference of the Methodist Episcopal Church, North and South; Synods of the Presbyterian and United Presbyterian Churches, and the Quadrennial General Conference of the Evangelical Association. He was favorably received at all these gatherings and secured from each an endorsement of the work of our Association.

The highest church courts of several different denominations in the State of California have recently passed a resolution making the National Reform Association the agent of the church in that State for all Christian civil reform work, except the campaign against the liquor traffic which the Anti-Saloon League of the State has well in hand. Following is the resolution adopted October 17th by the National Quadrennial General Conference of the Evangelical Association in session in Los Angeles, Calif. This action was

taken by the Conference immediately following an address before it by our General Field Secretary, Dr. James S. McGaw. The Conference represents the constituency of 150,000 people in the United States:

WHEREAS, the National Reform Association has had over fifty years of faithful service and practical experience in the field; has always stood in the forefront of nation-wide campaigns for national righteousness; has through its history given battle to every form of organized secularism in their assaults upon our Christian civil institutions; has had notable victories in a number of States in campaigns for the enactment of righteous laws and the repeal of unrighteous legislation; has successfully managed two World's Christian Citizenship Conferences and, by reason of its thoroughly Christian personnel, its unswerving fidelity to the principles of the kingdom of God as they apply to national life, its broad Christian program, its sane and safe methods, its excellent equipment, its purposes of achievements, is, we believe, worthy of our confidence,

THEREFORE, BE IT RESOLVED: First—That we express our profound Christian interest in the proposed Third World's Christian Citizenship Conference to be under the auspices of the National Reform Association and desire to do our utmost to co-operate in every possible way.

Second—That we heartily endorse the message and work of the National Reform Association, pledge our earnest moral support, open our pulpits to its representatives, and recommend the organization to the liberality of our people.

A National Reform Convention was held in the Park Street Church, Boston, Mass., on October 19, under the guidance of the Rev. J. M. Foster of that city, a devoted friend of the cause. It was well advertised before hand and the proceedings received considerable recognition in the daily papers of the city. There were three sessions, at 9 A. M., 2 P. M., and 7:30 P. M. The Rev. E. A. McGary, of the Cambridge United Presbyterian church, spoke on "The Origin and Purpose of the National Reform Association." The leading feature of the Conference was the address on "God and War" by the Rev. Prof. Luther T. Townsend, D.D., LL.D., of Brookline. A resolution was unanimously adopted to the effect that President Wilson should recognize the Lord Jesus Christ in his Thanksgiving Proclamation. The Rev. W. E. Archibald spoke on the Christian Amendment. Mormonism, Temperance, and other important themes were discussed by various speakers on this interesting program. Among the speakers were the Rev. R. C. Reed of Cambridge, Rev. W. W. Iliffe, Rev. John M. Kyle, D.D., and Rev. George F. Stanton, D.D.

Dr. James S. McGaw, our General Field Secretary, who has been laboring for the past two years in California, expects to attend the National Convention in Pittsburgh, December 6 and 7. He will probably arrive in Pittsburgh the last week in November.

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